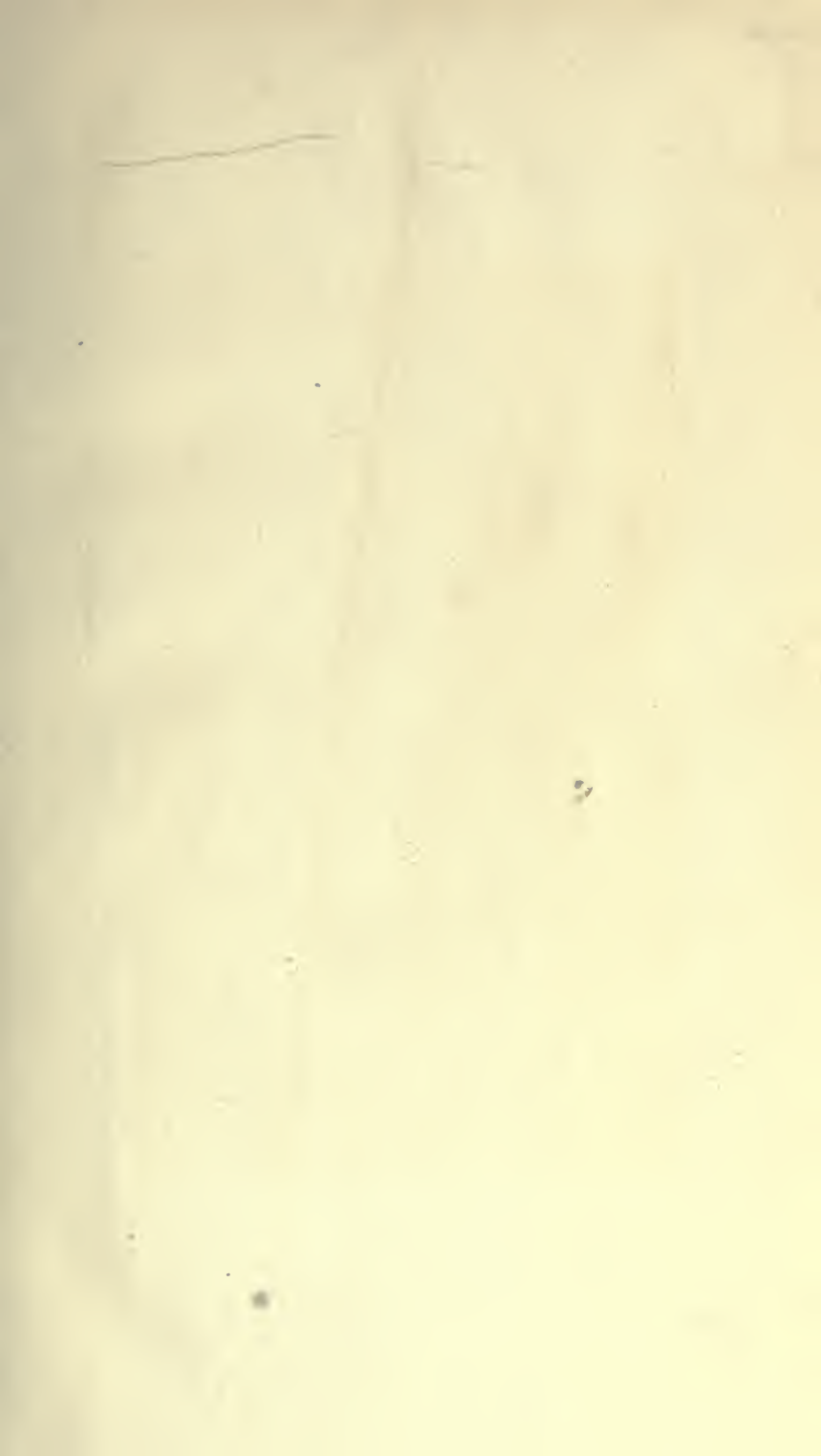


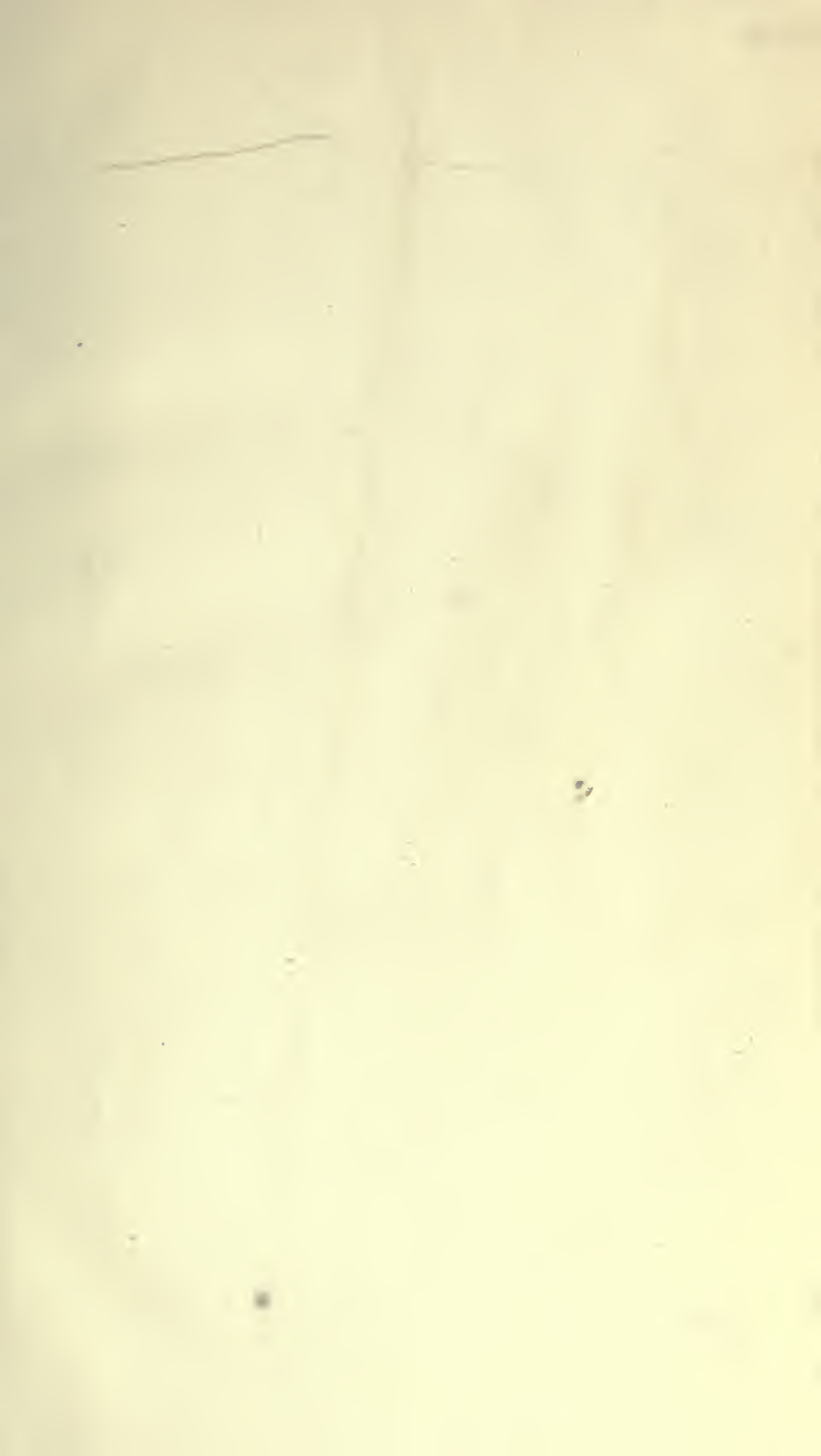
UNIV. OF
TORONTO
LIBRARY



Presented to
The Library
of the
University of Toronto
by

H. W. Fleury, Esq.





Full Name

1000 1st St. N. W.

Wash. D. C.

1910

1000 1st St. N. W.

Wash. D. C.

1910

1000 1st St. N. W.

Wash. D. C.

1910

1000 1st St. N. W.

Wash. D. C.

1910

1000 1st St. N. W.

Wash. D. C.

1910

1000 1st St. N. W.

Wash. D. C.

1910

A
NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY;

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT

OF THE
LIVES and WRITINGS

OF THE
Most Eminent Persons
IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;
From the earliest Accounts of Time to the present Period.

WHEREIN

Their remarkable ACTIONS and SUFFERINGS,
Their VIRTUES, PARTS, and LEARNING,

ARE ACCURATELY DISPLAYED.

With a CATALOGUE of their LITERARY PRODUCTIONS.

A NEW EDITION, IN FIFTEEN VOLUMES.

GREATLY ENLARGED AND IMPROVED.

VOL. IX.

388712
6.2.41

L O N D O N :

Printed for G. G. and J. ROBINSON, J. JOHNSON, J. NICHOLS, J. SEWELL,
H. L. GARDNER, F. and C. RIVINGTON, W. OTRIDGE and SON,
G. NICOL, E. NEWBERRY, HOOKHAM and CARPENTER,
R. FAULDER, W. CHAPMAN and SON, J. DEIGHTON,
D. WALKER, J. ANDERSON, T. PAYNE, J. LOWNDES,
P. MACQUEEN, J. WALKER, T. EGERTON, T.
CADELL, jun. and W. DAVIES, R. EDWARDS,
VERNOR and HOOD, J. NUNN, MURRAY
and HIGHLEY, T. N. LONGMAN, LEE
and HURST, and J. WHITE.

1798.

NEW AND GENERAL
- BIOGRAPHICAL -
DICTIONARY

507115W 5m. 23V13

Molt Eminent Persons

THESE VOLUMES ARE THE PROPERTY OF THE

Wash. & L. Agric. Expt. Sta. Res. Rep. 1911, p. 10.

: 755402

1. The first part of the book is a history of the city of London, from its earliest times to the present day. It is written by a man who has lived in London all his life, and who has seen the city grow from a small fishing village to a great metropolis.

NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

JONES (INIGO), the celebrated English architect, was born about 1572, in the neighbourhood of St. Paul's, London; of which city his father, Mr. Ignatius Jones, was a citizen, and by trade a clothworker. At a proper age, it is said, he put his son apprentice to a joiner, a business that requires some skill in drawing; and in that respect suited well with our architect's inclination, which naturally led him to the art of designing. Genius concurred with inclination; he distinguished himself early by the extraordinary progress he made in those arts, and was particularly noticed for his skill in landscape-painting. These talents recommended him to William earl of Pembroke, at whose expence he travelled over Italy, and the politer parts of Europe; saw whatever was recommended by its antiquity or value; and from these plans formed his own observations, which, upon his return home, he perfected by study.

But, before that, the improvements he made abroad gave such an eclat to his reputation throughout Europe, that Christian IV. king of Denmark sent for him from Venice, which was the chief place of his residence, and made him his architect-general. He had been some time possessed of this honourable post, when that prince, whose sister Anne had married James I. made a visit to England in 1606; and our architect, being desirous to return to his native country, took that opportunity of coming home in the train of his Danish majesty. The magnificence of James's reign, in dress, buildings, &c. is the common theme of all the English historians; which last furnished Jones with an opportunity of exercising his talents, and the display of those talents proved an honour

to his country. The queen appointed him her architect, presently after his arrival; and he was soon taken, in the same character, into the service of prince Henry, under whom he discharged his trust with so much fidelity and judgement, that the king gave him the reversion of the place of surveyor-general of his majesty's works.

Mean while, prince Henry dying in 1612, he made a second visit to Italy; and continued some years there, improving himself farther in his favourite art, till the surveyor's place fell to him; on his entrance upon which, he shewed an uncommon degree of generosity. The office of his majesty's works having, through extraordinary occasions, in the time of his predecessor, contracted a great debt, the privy council sent for the surveyor, to give his opinion what course might be taken to ease his majesty of it; when Jones, considering well the exigency, not only voluntarily offered to serve without receiving one penny himself, in whatever kind due, until the debt was fully discharged, but also persuaded his fellow-officers to do the like, by which means the whole arrears were absolutely cleared.

The king, in his progress 1620, calling at Wilton, the seat of the earl of Pembroke, among other subjects, fell into a discourse about that surprizing group of stones called Stone-henge, upon Salisbury plain, near Wilton. Hereupon our architect, who was well known to have searched into antique buildings and ruins abroad, was sent for by my lord Pembroke; and there received his majesty's commands to produce, out of his own observations, what he could discover concerning this of Stone-henge. In obedience to this command, he presently set about the work; and having, with no little pains and expence, taken an exact measurement of the whole, and diligently searched the foundation, in order to find out the original form and aspect, he proceeded to compare it with other antique buildings which he had any where seen. In short, after much reasoning and a long series of authorities, he concluded, that this antient and stupendous pile must have been originally a Roman temple, dedicated to Cœlus, the senior of the heathen gods, and built after the Tuscan order; that it was built when the Romans flourished in peace and prosperity in Britain, and, probably, betwixt the time of Agricola's government and the reign of Constantine the Great. This account he presented to his royal master in 1620, and the same year was appointed one of the commissioners for repairing St. Paul's cathedral in London.

Upon the death of king James, he was continued in his post by Charles I. whose consort entertained him likewise in the same station. He had drawn the designs for the palace of
Whitehall,

Whitehall in his former master's time; and that part of it, the banqueting-house, was now carried into execution. It was first designed for the reception of foreign ambassadors; and the cieling was painted, some years after, by Rubens, with the felicities of James's reign. June 1633, an order was issued out, requiring him to set about the reparation of St. Paul's; and the work was begun soon after at the east end, the first stone being laid by Laud, then bishop of London, and the fourth by Jones. In reality, as he was the sole architect, so the conduct, design, and execution, of the work were trusted entirely to him; and having reduced the body of it into order and uniformity, from the steeple to the west end, he added there a magnificent portico, which raised the envy of all Christendom on his country, for a piece of architecture not to be paralleled in modern times. The whole was built at the expence of king Charles, who adorned it also with the statues of his royal father and himself. The portico consisted of solid walls on each side, with rows of Corinthian pillars set within, at a distance from the walls, to support the roof; being intended as an ambulatory for such as usually before, by walking in the body of the church, disturbed the choir-service.

While he was raising these noble monuments of his fame as an architect, he gave no less proofs of his genius and fancy for the pompous machinery in masques and interludes, which entertainments were the vogue in his time. Several of these representations are still extant in the works of Chapman, Davenant, Daniel, and particularly Ben Jonson. The subject was chosen by the poet, and the speeches and songs were also of his composing: but the invention of the scenes, ornaments, and dresses of the figures, was the contrivance of Jones [A]. And herein he acted in concert and good harmony with father Ben, for a while; but, about 1614, there happened a quarrel between them, which provoked Jonson to ridicule his associate, under the character of Lantern Leather-head, a hobby-horse seller, in his comedy of Bartholomew-fair. And the rupture seems not to have ended but with Jonson's death; a very few years before which, in 1635, he wrote a most virulent coarse satire, called, "An Expostulation with Inigo Jones;" and, afterwards, "An Epigram to a Friend;" and also a third, inscribed to "Inigo Marquis Would-be." The quarrel not improbably took its rise from our architect's rivalry in the king's favour; and,

[A] In Jonson's "Masque of hint of his hell in "Paradise Lost;" Queens," the first scene representing there being a tradition, that he conceived the first idea of that hell from an ugly hell, which, flaming beneath, some theatrical representations invented smoked un'o the top of the roof, probably furnished Milton with the first by Inigo Jones.

it is certain, the poet was much censured at court for this rough usage of his rival: of which being advised by Mr. Howell, though his stomach would not come down for a while, yet at length he thought proper to comply, and accordingly suppressed the whole satire [B].

In the mean time, Mr. Jones received such encouragement from the court, that he acquired a handsome fortune; which, however, was much impaired by what he suffered from his loyalty; for, as he had a share in his royal master's prosperity, so he had a share too in his ruin. Upon the meeting of the long parliament, Nov. 1640, he was called before the house of peers, on a complaint against him from the parishioners of St. Gregory's in London, for damage done to that church, on repairing the cathedral of St. Paul. The church being old, and standing very near the cathedral, was thought to be a blemish to it; and therefore was taken down, pursuant to his majesty's signification and the orders of the council in 1639, in the execution of which, our surveyor no doubt was chiefly concerned. But, in answer to the complaint, he pleaded the general issue; and, when the repairing of the cathedral ceased, in 1642, some part of the materials remaining were, by order of the house of lords, delivered to the parishioners of St. Gregory's, towards the rebuilding of their church. This prosecution must have put Mr. Jones to a very large expence; and, during the usurpation afterwards, he was constrained to pay 400*l.* by way of composition for his estate, as a malignant. After the death of Charles I. he was continued in his post by Charles II. but it was only an empty title at that time, nor did Mr. Jones live long enough to make it any better. In reality, the grief, at his years, occasioned by the fatal calamity of his former munificent master, put a period to his life in 1652: and he was buried in the chancel of St. Bennet's church, near St. Paul's Wharf, London, where there was a monument erected to his memory; but it suffered greatly by the dreadful fire in 1666.

In respect to his character, we are assured, by one who knew him well, that his abilities, in all human sciences, surpassed most of his age. He was a perfect master of the mathematics, and had some insight into the two learned languages, greek and latin, especially the latter; neither was he without some turn for poetry [c]. A copy of verses, composed by him, is published in the "Odeombian Banquet,"

[B] It is said, the king forbid it to be printed at that time; but it is printed since from a MS. of the late Vertue, the engraver, and is inserted among the epigrams in the 6th vol. of Jonson's

works, edit. 1756, in 7 vols. 8vo.

[c] Ben Jonson, by way of ridicule, calls him, in "Bartholomew Fair," a Parcel-poet.

prefixed to Tom Coryate's "Crudities," in 1611, 4to. But his proper character was that of an architect, the most eminent in his time: on which account he is still generally styled the British Vitruvius; the art of designing being little known in England, till Mr. Jones, under the patronage of Charles I. and the earl of Arundel, brought it into use and esteem among us. The sum of the whole is, that he was generally learned, eminent for architecture, a great geometrician, and, in designing with his pen, as Sir Anthony Vandyck used to say, not to be equalled by masters in his time for the boldness, softness, sweetness, and sureness, of his touches. This is the character given him by Mr. Webb, who was his heir; and who, being born in London, and bred in Merchant-Tailors school, afterwards resided in Mr. Jones's family, married his kinswoman, was instructed by him in mathematics and architecture, and designed by him for his successor in the office of surveyor-general of his majesty's works, but was prevented by Sir John Denham. Mr. Webb published some other pieces, besides his "Vindication of Stone-henge restored [D];" and dying at Butleigh, his seat in Somersetshire, Oct. 24, 1672, was buried in that church.

We must not conclude this article without giving an account of our architect's designs and buildings, which are properly his works. The design for the palace of Whitehall, and the edifice of the Banqueting-house, have been already mentioned; he also projected the plan of the surgeons' theatre in London, repaired since by the late lord Burlington. To him we owe queen Catharine's chapel at St. James's palace, and her majesty's new buildings fronting the gardens at Somerset-house in the Strand; the church and piazza of Covent-garden. He also laid out the ground-plot of Lincoln's-inn-fields, and designed the duke of Ancafter's house on the

[D] Inigo Jones's discourse upon Stone-henge being left imperfect at his death, Mr. Webb, at the desire of Dr. Harvey, Mr. Selden, and others, perfected and published it at London in 1655, fol. under the title of "Stone-henge Restored;" and prefixed to it a print of our author etched by Hollar, from a painting of Vandyck. Dr. Stukeley, in his "Stone-henge a Temple of the Druids," gives several reasons for ascribing the greatest part of this treatise to Webb. 2. "The Vindication of Stone-henge Restored, &c." was published in 1665, fol. and again, together with Jones's and Dr. Charlton's, upon the same subject, in 1725, fol. It is remarkable, that almost all the different inhabitants of our island

have had their advocates in claiming the honour of this antiquity. Mr. Sammes, in his "Britannia," will have the structure to be Phœnician; Jones and Webb believed it Roman; Aubrey thinks it British; Charlton derives it from the Danes; and Mr. Nicolson is of opinion, that the Saxons have as just a title to it as any. At last, Dr. Stukeley begins the round again, and maintains it, with Sammes, to be of a Phœnician original. But to return to Webb, who also published, 3. "An Historical Essay, endeavouring to prove that the Language of China is the primitive Language." 4. He also translated, from the Italian into English, "The History of the World, written by George Taragnota."

west side of that noble square: the royal chapel at Denmark-house, the king's house at Newmarket, and the queen's buildings at Greenwich, were also of his designing. Several others of his buildings may be seen in Campbell's "*Vitruvius Britannicus*." The principal of his designs were published by Mr. Kent in 1727, fol. as also some of his less designs in 1744, fol. Others were published by Mr. Isaac Ware. Our artist left in MS. some curious notes upon Palladio's "*Architecture*," which are inserted in an edition of Palladio, published at London, 1714, fol. by Mr. Leoni; which notes, he says, raise the value of the edition above all the preceding ones.

JONES (WILLIAM), one of the last of those genuine mathematicians, admirers, and contemporaries of Newton, who cultivated and improved the sciences in the present century, was a teacher of the mathematics in London under the patronage of Sir Isaac, and had the honour of instructing the late earl of Hardwicke in that science; who gratefully enabled him to lay aside his profession, by bestowing on him a sinecure place of about 200*l.* a year; and afterwards obtaining for him a more beneficial office in his majesty's exchequer, which he enjoyed for the last 20 years of his life. The lord-chancellor Macclesfield and his son (who was afterwards president of the Royal Society) were also among the number of respectable personages who received from him the rudiments of the mathematics. He obtained the friendship of Sir Isaac Newton by publishing, when only 26 years old, the "*Synopsis Palmariorum Matheseos*," a masterly and perspicuous abstract of every thing useful in the science of number and magnitude. Some papers of Collins falling afterwards into his hands, he there found a tract of Newton's, which had been communicated by Barrow to Collins, who had kept up an extensive correspondence with the best philosophers of his age. With the author's consent and assistance, Mr. Jones ushered this tract into the world, with three other tracts on analytical subjects; and thus secured to his illustrious friend the honour of having applied the method of infinite series to all sorts of curves, some time before Mercator published his quadrature of the hyperbola by a similar method. These admirable works, containing the sublimest speculations in geometry, were very seasonably brought to light in 1711, when the dispute ran high between Leibnitz and the friends of Newton, concerning the invention of fluxions; a dispute which this valuable publication helped to decide. Mr. Jones was the author of "*A new Epitome of the Art of practical Navigation*;" and of several papers which appeared in the "*Philosophical Transactions*," The plan of another work

was formed by this eminent mathematician, intended to be of the same nature with the "Synopsis," but far more copious and diffusive, and to serve as a general introduction to the sciences, or, which is the same thing, to the mathematical and philosophical works of Newton, whose name by the consent of all Europe, is "not so much that of a man, as of philosophy itself." A work of this kind had long been a desideratum in literature, and it required a geometrician of the first class to sustain the weight of so important an undertaking; for which, as M. d'Alembert justly observes, "the combined force of the greatest mathematicians would not have been more than sufficient." The ingenious author was conscious how arduous a task he had begun; but his very numerous and respectable acquaintance, and particularly his intimate friend the late earl of Macclesfield, to whom he left by will his invaluable library, never ceased importuning and urging him to persist, till he had finished the whole work, the result of all his knowledge and experience through a life of near 70 years, and a standing monument, as he had reason to hope, of his talents and industry. He had scarcely sent the first sheet to the press, when a fatal illness obliged him to discontinue the impression; and a few days before his death, he intrusted the MS. fairly transcribed by an amanuensis, to the care of lord Macclesfield, who promised to publish it, as well for the honour of the author as for the benefit of his family, to whom the property of the book belonged. The earl survived his friend many years: but the "Introduction to the Mathematics" was forgotten or neglected; and, after his death, *the MS. was not to be found*; whether it was accidentally destroyed, which is hardly credible, or whether, as hath been suggested, it had been lent to some geometrician, unworthy to bear the name either of a philosopher or a man, who has since concealed it, or possibly burned the original for fear of detection. This was a considerable loss not only to men of letters, but to the public in general; since the improvement of science is a subject, in which their security and their pleasures, their commerce, and, consequently, their wealth, are deeply concerned: and, it may be added, the glory of the nation has suffered not a little by the accident; for, if the work of Mr. Jones had been preserved, the authors of the French "Encyclopædia" would not have ventured to reproach us, that, since the death of Newton, "our advancement in the mathematics has not satisfied the expectations of Europe."

Mr. Jones was father to that luminary of science Sir William Jones, who lately died in the East-Indies; a gentleman not less distinguished by his zeal for science in general than by his own great pre-eminence in many important branches.

JONES (HENRY), a native of Drogheda in Ireland, was bred a bricklayer; but, having a natural inclination for the muses, pursued his devotions to them even during the labours of his mere mechanical avocations, and, composing a line of brick and a line of verse alternately, his walls and poems rose in growth together; but, which of his labours will be most durable, time alone must determine. His turn, as is most generally the case with mean poets, or bards of humble origin, was panegyric. This procured him some friends, and, in 1745, when the earl of Chesterfield went over to Ireland as lord-lieutenant, Mr. Jones was recommended to the notice of that nobleman, who was not more remarkable for his own shining talents and brilliancy of parts than for his zealous and generous patronage of genius in whatever person or of whatever rank he might chance to meet with it. His excellency, delighted with the discovery of this mechanic muse, not only favoured him with his own notice and generous munificence, but also thought proper to transplant this opening flower into a warmer and more thriving climate. He brought him with him to England, recommended him to many of the nobility there, and not only by his influence and interest procured him a large subscription for the publishing a collection of his "Poems," but it is said, even took on himself the alteration and correction of his tragedy, and also the care of prevailing on the managers of Covent-garden theatre to bring it on the stage. This nobleman also recommended him in the warmest manner to the late Colley Cibber, whose friendly and humane disposition induced him to shew him a thousand acts of friendship, and even made strong efforts by his interest at court to have secured to him the succession of the laurel after his death. With these favourable prospects, it might have been expected that Jones would have passed through life with so much decency as to have ensured his own happiness, and done credit to the partiality of his friends; but this was not the case. "His temper," says one, who seems to have known him, "was, in consequence of the dominion of his passions, uncertain and capricious; easily engaged, and easily disgusted; and, as oeconomy was a virtue which could never be taken into his catalogue, he appeared to think himself born rather to be supported by others than under a duty to secure to himself the profits which his writings and the munificence of his patrons from time to time afforded." After experiencing many reverses of fortune, which an overbearing spirit, and an imprudence in regard to pecuniary concerns, consequently drew on him, he died in great want, in April, 1770, in a garret belonging to the master of the Bedford coffee-house, by whose charity he had been some time supported,

ported, leaving an example to those of superior capacities and attainments, who, despising the common maxims of life, often feel the want of not pursuing them when it is too late. His principal performance, "The Earl of Essex," appeared in 1753. His poetical worth, though not contemptible, was far from being of the first-rate kind. In short, it was nearly on a par with that of another rustic-bred bard of this century, to whom the royal favour having given a sanction, it became a fashion to admire his writings, though the greatest value that either that gentleman's poems or those of our author possessed, to call them into notice above hundreds of the humbler inhabitants of Parnassus, was their being produced by geniuses entirely uncultivated.

JONES (GRIFFITH), deserves a respectable place in the catalogue of English writers for having first introduced the numerous and popular little books for the amusement and instruction of children, which have been received into universal approbation. He was also associated with Dr. Johnson in "The Literary Magazine," and with Smollett and Goldsmith in "The British Magazine," and published a great number of translations from the French, to none of which, however was his name prefixed. Mr. Jones was a very modest and amiable man, and greatly respected by all who knew him. He died in 1786.

JONES (JOHN), a dramatic writer in the reign of Charles I. He published a play called, "Adrafta, or the Woman's Sp'een."

JONES (JOHN), we know but little of this old medical and chirurgical writer. Dr. Aikin informs us, that he was either born in Wales, or was of Welch extraction: that he studied at both our universities; that he took a medical degree at Cambridge, and that he practised with great reputation at Bath, in Nottinghamshire, and Derbyshire. He mentions curing a person at Louth in 1562, and the date of his last publication is 1579.

His principal pieces are, "The Dial of Agues, 1556;" "The Benefit of the antient Bathes of Buckstone, 1572;" "The Bathes of Bath's ayde, 1572;" "A brief, excellent, and profitable Discourse of the natural Beginning of all growing and living Things, &c. 1574;" perhaps this is taken from "Galen's Four Books of Elements," which he translated and printed the same year, or is the same book with another title; "The Art and Science of preserving the Body and Soul in Health, &c. 4to. 1579."

JONES (SIR WILLIAM), one of the judges of the King's Bench in the reign, of James I. and Charles I. He was
the

the author of "Reports of Cases in the King's Bench and Common Pleas."

JONES (Sir THOMAS), one of the judges of the King's Bench in the reign of Charles II. He was also an author of reports; and an anecdote is told of him in "Reresby's Memoirs" worth recording. On king James's vain attempt to assert the dispensing power, he said to Jones, that he should have twelve judges of his own opinion: to which Jones replied, "Twelve judges you may possibly find, Sir, but hardly twelve lawyers."

JONES (RICHARD), the ingenious author of "Gemma Cambicum," which, Wood says, "contained, in Welch, with admirably brevity, all the books and chapters of the Bible," Ox. 1652. He was admitted of Jesus-college, Oxford, 1621. Died in Ireland, time unknown.

JONIN (GILBERT), a jesuit, born in 1596, and died in 1638; he was a poet of some eminence. He wrote both greek and latin odes, which are distinguished by ease and elegance. His works were published in six volumes, octavo, at Lyons.

JONSIUS (JOHN), a learned and judicious writer in the 17th century, was a native of Holstein, and cultivated polite learning at Francfort on the Maine, but died, 1659, in the flower of his age. We have a latin treatise of his in good esteem, "*De scriptoribus historiæ philosophiæ*," of which the best edition is that of Jena, 1716, 4to.

JONSON (BENJAMIN), a celebrated English poet, was of Scotch extraction by his grandfather, who was originally of Anandale in that kingdom, but removed to Carlisle in the reign of Henry VIII. under whom he enjoyed some post. The father of our poet was a sufferer under queen Mary, probably on account of religion: he was not only imprisoned, but lost his estate: he afterwards took orders, and was settled at Westminster, where he died in 1574, about a month before the birth of his son Benjamin. Our poet was first put to a private school, and afterwards removed to Westminster, where the famous Camden was his master. While he was here, his mother, having remarried with a bricklayer, took him home, and obliged him to work at his stepfather's business. Upon this, he resolved to go abroad; and, for a subsistence, listed himself a soldier, in which character being carried to the English army in the Netherlands, he distinguished himself by killing and despoiling one of the enemy in the view of both armies. Poets have been seldom memorable for their military achievements: no wonder, therefore, that Jonson hath touched this incident of his life with some elation of heart, in an epigram addressed "To true Soldiers."

After

After his return home, he resumed his former studies; and, as is said, went to St. John's college, Cambridge. It is certain he gave several books to that library, which have his name in them; but his continuance there was apparently short, in proportion to his finances, which would not supply the decent conveniences of a learned ease. In this exigence he turned his thoughts upon the play-houses; his inclination and genius lay to compositions for the stage; and he had the example of Shakspeare, who had taken the same course, in the like difficulties, with success. The play-house he entered into was an obscure one, in the skirts of the town, and called *The Curtain*. Here, like Shakspeare too, he made but a poor figure: his attempts, as an actor, could neither provide a support, nor recommend him to a share in any of the companies or theatres, which in that age were numerous in London. On the contrary, his inabilities this way became a topic of satire to his adversaries: he was reproached with leaving his former occupation of mortar-treader to turn actor; and we are informed, that he performed the part of Zuliman at Paris-garden, with ambling by a play-waggon in the high-way, and taking mad Jeronymo's part, to get a service among the mimics; that in this service he would have continued, but was cashiered [E]. While he was thus a retainer to the stage, he had the ill-luck to be engaged in a duel with a brother actor; in the rencounter he was wounded in the arm, but killed his opponent, who had challenged him. He was committed to prison for this offence, and, during his confinement, visited by a popish priest; who, taking the advantage of his melancholy, made him a convert to the church of Rome, in which he continued for 12 years. When, or by what means, he obtained his discharge from prison is uncertain; but, his spirits returning with his liberty, he entered soon after into matrimony.

He was now about 24, when we are to date the rise of his reputation as a dramatic writer. It is true, he had made some attempts that way from his first entrance into the play-house, but without success. He had written a play or two, which had been absolutely condemned, and was now offering another to the stage, which had been rejected, if Shakspeare had not happened luckily upon it, and found something so well in it as to bring it upon his own stage. This encouragement was the more kind as this play was even condemned by Jonson

[E] Decker's "*Satyromastix*."—The play above-mentioned is intitled, "*The Spanish Tragedy*; or, *Jeronymo is mad again*." It was as much admired by the populace as despised

and ridiculed by Shakspeare, Fletcher, and even Jonson himself in several of his plays. Paris-garden is the Bear-garden, so called then from the person's name who kept it,

himself, in his riper years : and it is none of the least commendations of that generous, humane, good-natured, bard, that he afterwards continued to recommend our young poet and his productions to the public ; and even did not disdain to lend his hand in finishing some of them ; and played a part in all as long as he continued on the stage.

The first play Jonson printed, was the comedy, intituled, "Every Man in his Humour;" after which he produced a play regularly every year for some years successively : and in 1600 he made his court, in a noble manner, to queen Elizabeth, whom he complimented under the allegorical personage of the goddess Cynthia, in his "Cynthia's Revels," which was acted that year by the children of the queen's chapel [F]. He seems to have been a competitor for the poetic crown at this time ; since, in his next piece, "The Poetaster," which was represented by the same performers in 1601, he ridicules his rival Decker, under the character of Crispinus. He was taxed also with particular reflections in it on some professors of the law, and some military men, who were well known at that time. The popular clamours against him upon this occasion ran very high ; and to these he replied, in vindication of himself, by an apologetical dialogue, which was once spoken upon the stage, and which he annexed, on the publication of his works, to the end of this play : but Decker was bent upon revenge, and resolved, if possible, to conquer Jonson at his own weapons. In this spirit he wrote a play immediately after, intituled, "Satyromastix, or, The untrussing the humorous Poet;" in which Jonson is introduced under the character of Horace Junior. The enemies of Jonson industriously gave out, that all he wrote was produced with extreme labour, and that he was not less than a year about every play. This objection, had it been true, was really no disgrace to him ; the best authors know by experience, that what appears to be the most natural and easy writing is frequently the effect of study and the closest application. But their design was to insinuate, that Jonson had no parts and a poor imagination : to which he retorted in the prologue to his "Volpone, or, The Fox;" and thence we learn, that the whole play was finished by him in five weeks.

About this time he joined with Chapman and Marston, two other contemporary playwrights, in a comedy, called, "Eastward-Hoe," wherein they were accused of reflecting

[F] These children or choristers vied with the most celebrated players of that time. Jonson wrote an epitaph upon one of them, called, Sil Pavy, famous for acting the part of an old

man; which, says the epiraph, he did so exactly, that the destinies thought him one, and by their tears consented to his fate. Epigram cxx. in Jonson's Works,

on the Scots : in consequence of which, they were all three committed to prison, and were even in danger of losing their ears and noses. However, upon submission, they received a pardon ; and Jonson was so rejoiced at his discharge, that he gave an entertainment to his friends, among whom were Camden and Selden. In the midst of the entertainment, his mother, more an ancient Roman than a Briton, drank to him, and shewed him a paper of poison, which she intended to have given him in his liquor, after having taken a potion of it herself, if the sentence for his punishment had passed [G]. As queen Elizabeth had encouraged the taste of masques, wherein she much delighted, so, in the reigns of James and Charles, the exhibition of masques became a principal diversion of the court. The queens to both these princes, not being natives of England, could not, perhaps, at first so readily understand the language ; so that the music, dancing, and decorations, of a masque, were to them a higher entertainment than what they could receive from any other dramatic composition ; and their pleasure was increased, as they, after the example of queen Elizabeth, condescended to take a part themselves in the performance. Herein Jonson was the chief factor for the court : most of these masques and entertainments were written by him ; and there seldom passed a year, in which he did not furnish one or two of this kind. March 1603, he composed a part of the device, intended to entertain king James as he passed through the city from the Tower to his coronation in Westminster-abbey ; and in June the same year, a particular entertainment of his was performed at Althorp in Northamptonshire, the seat of lord Spencer, for the diversion of the queen and prince, who rested there some days, as they came first into the kingdom. In 1604, there was a private entertainment for the king and queen on May-day morning, at Sir William Cornwallis's house at Highgate ; and of this likewise Jonson was the author. His first masque, which he called, "Of Blackness," was performed at court on the Twelfth-night in 1605 ; and this masque, as all the others, was exhibited with the utmost magnificence and splendor, which the luxuriant elegance of a court could supply. In the scenical decoration of these several entertainments, Jonson had Inigo Jones for an associate ; and the necessary devices for each seem to have been designed and ordered by Jones, with his usual delicacy and grandeur of taste. The shows and pageants, for indeed they were no

[G] The Scots, at this time, crowding the court, gave offence to several English gentlemen ; to ridicule them must have been a popular topic, which was apparently the motive for undertaking this play.

better, had another quality, which made them particularly relished by the court: they were performed with the incense of the most servile and abject adulation: Jonson saw how very palatable this tribute was to king James, and provided it with no sparing hand.

However, these lighter efforts were only the recreations of his Muse, which in 1610 produced his "Alchymist." This, though seemingly the freest from personal allusions, yet could not secure him the general applauses of the people. A contemporary author, and friend to Jonson, hath told us, that, on some account or other, they expressed a delight either to the poet or his play. The scribblers of the age had then, as at present, a loud and numerous party at their call; and they were constantly let loose on Jonson, whenever he brought a new play upon the stage. But their censure was his fame; whilst he was loved and respected by genius, art, and candour, and could number among his friends the first men of his times; as Shakespeare, Beaumont, Fletcher, Donne, Camden, Selden, &c. In 1613, Jonson made the tour of France, and, among others, was admitted to an interview and conversation with cardinal Perron. Their discourse, we may imagine, chiefly turned upon literary subjects: the cardinal shewed him his translation of Virgil; and Jonson, with his usual openness and freedom, told him it was a bad one. About this time there broke out a quarrel between him and Inigo Jones, whom he therefore made the subject of his ridicule, in the character of Sir Lantern Leather-head, in his comedy of "Bartholomew Fair," acted in 1614.

In 1617, the salary of poet-laureat was settled upon him for life by king James; and he published his works in one volume, folio, the same year [H]. He was now set at the head of the poetic band, and invited to the university of Oxford by several members, particularly Dr. Corbet of Christchurch. Ben resided in that college during his abode in the university, and, as the doctor was a celebrated wit and poet himself, the time must have been agreeably spent by Jonson, especially as it was crowned by a very ample and honourable testimony of his merit; for he was created, in a full convocation, M. A. July 1619. Honours indeed now crowded upon him. On the death of Daniel, October following, he succeeded to the vacant laurel: which however was no more

[H] The title of "Works," which our author gave to his plays and poems, was immediately carped at; and the following epigram came forth:

"Pray tell me, Ben, where does the
"mystery lurk?"

"What others call a play, you call a

"work."

To which the following answer was returned in Jonson's behalf:

"The author's friend thus for the au-
"thor says;

"Ben's plays are works, when others
"works are plays."

than

than his just due, as well as the reward of his merit, inasmuch as he had discharged the laureat's province for many years, although Daniel wanted not for parts, and was honoured with the good opinion of the queen. But we have already intimated, what might be Jonson's peculiar merit with king James; and king Charles's generosity in encouraging this, as well as every other art, is celebrated by all historians. Accordingly our laureat felt the sweets of it. The laureat's pay was originally a pension of 100 marks per annum; but, in 1630, Jonson presented a petition to king Charles, to make those marks as many pounds: and this petition was granted. At the latter end of this year, he went on foot into Scotland, to visit Drummond of Hawthornden; with whom he had kept a correspondence some years. He had lately received from him some curious materials respecting the history and geography of Scotland, in compliance with Jonson's request, who had formed a design of writing upon that subject: and it was apparently to inform himself in some farther particulars upon the spot, that he had undertaken this journey. However that be, it is certain, he passed some months with his ingenious friend, much to his satisfaction, opening his heart, and communicating his thoughts to him. Among other things, he gave him an account of his family, and several particulars relating to his life: nor was he less communicative of his sentiments with regard to the authors and poets of his own time. Drummond committed the heads of their conversation to writing; and they are inserted in a folio edition of his works, printed at Edinburgh. Jonson celebrated the adventures of this journey in a particular poem; which, being accidentally burnt about two or three years afterwards, he lamented the loss of in another poem, called "An Execration upon Vulcan."

Jonson's office, as poet laureat, obliged him to provide the Christmas diversion of a masque; and accordingly, in his works, we have a series of these and other entertainments of a like kind, most of which were presented at court from 1615 to 1625. In this last year was exhibited his comedy called "The Staple of News;" and, thence to 1630, the writing of masques was his chief employment. In that year his comedy, intituled, "The New Inn, or the Light Heart," was brought upon the stage, but hissed out of the house on its first appearance. Jonson had recourse to his pride on this occasion, and threatened, by way of revenge, to leave the stage, in an ode addressed to himself: the "New Inn," with the ode annexed, being printed in 1631, a very severe reply was written soon after by Owen Feltham, in

verse, and in the same measure with Jonson's ode [1]. He was at that time ill, and lived in an obscure necessitous condition; and there is a printed story, which tells us, "that the king, who heard of it, sent him a benevolence of 10l. and that Jonson, when he received the money, returned the following answer: His majesty hath sent me 10l. because I am old and poor, and live in an alley; go and tell him that his soul lives in an alley [κ]." The bluntness of Jonson's temper might give occasion for such a story, and there is an expression not unlike it occurring in his works; but the fact is otherwise. It is true, that he was poor and ill; but the king relieved him with a bounty of 100l. which he hath expressly acknowledged by an epigram, written that very year, and on that particular occasion. Jonson continued for some time in this low state, notwithstanding the king's farther munificence in the large addition to his salary this year, already mentioned: and, in 1631, solicited the lord-treasurer for relief in a short poem, which he called "An Epistle Mendicant;" where he complains, that he had laboured under sickness and want for five years. But he discovers greater affliction for the emptiness of his purse than the disorder of his person; and the success he had met with in that article encouraged him to employ his Muse afterwards in several less direct, but not less understood nor less effectual, applications of the adulatory kind, with the the same view. There is good reason also to believe, that he had a pension from the city, from several of the nobility and gentry, and particularly from Mr. Sutton, the founder of the Charter-house; yet, with all these helps, his finances were continually in disorder and deficient, and that defect made him a beggar.

In these circumstances, notwithstanding the ill success of his last-mentioned play, he took the field again. There are two comedies subsequent in point of time to the "New Inn," but both without a date. Of these the "Tale of a Tub" was probably his last performance, and is undoubtedly one of those later compositions, which Dryden hath called his dotages; but yet they are the dotages of Jonson. The malevolence of criticism, which had marked him for its prey in his younger years, could not be persuaded to reverence his age, but pursued him as long as he could hold a pen. Alexan-

[1] Owen Feltham was a writer of note in that age, author of a book which had its day of fame, intitled, "Resolves." That he was a friend to Jonson's real merit, appears by his verses in "Jonsnius Virbius." But Ben's foibles in this particular, as well as his general merit, are handsomely

touched by Sir John Suckling, in his "Session of the Poets." See his *Fragmenta aurea*, &c. p. 7. edit. 1748, 8vo.

[κ] Cibber's *Lives of the Poets*, and Smollett's *History of England*, Vol. III. p. 346, 4to.

der Gill, a poetaster of the times, attacked him with a brutal fury, on account of his "Magnetic Lady:" but Gill [L] was a bad man, as well as a wretched poet; and Jonson, with the advantage in both these points, revenged himself by a short but cutting reply. His last masque was personated July 30, 1634, and the only piece we have with a date afterwards, is his New Year's Ode for 1635. He died of a palsy, Aug. 6, 1637, in his 63d year; and was interred in Westminster-abbey. Over his grave is a common pavement stone, given, says Wood, by Jack Young, of Great Milton, in Oxfordshire, afterwards knighted by Charles II. and on it are engraven these words:

O RARE BEN JONSON!

In the beginning of 1638, elegies on his death were published, under the title of "Jonsonius Virbius; or, The Memory of Ben Jonson revived, by the Friends of the Muses;" in which collection are poems by lord Falkland, lord Buckhurst, Sir John Beaumont, Sir Thomas Hawkins, Mr. Waller, Mayne, Cartwright, Waryng, the author of "Effigies Amoris," and others: and, in 1640, the volume of plays and poems, which he published himself, was reprinted; to which was added another volume in folio, containing the rest of his plays, masques, and entertainments, with a "Translation of Horace's Art of Poetry," his "English Grammar," and the "Discoveries." In 1716, his works came out in 6 vols. 8vo; and another edition was printed in 1756, in 7 vols. 8vo, with notes and additions by the editor Mr. Whall y. Our poet was married, and had some children, particularly a son and a daughter, both celebrated by him in epitaphs at their death: so that he left no issue, but those of his brain.

JONSTON (JOHN), a learned Polish naturalist and physician, was born at Sambter in Great Poland, 1603. He travelled all over Europe, and was esteemed every where by the learned. He afterwards bought the estate of Ziebendorf in the duchy of Lignitz in Silcisia, where he died in 1675; having published "A Natural History of Birds, Fishes, Quadrupeds, Insects, Serpents, and Dragons," in 1653, folio: as also a piece upon the Hebrew and Greek festivals in 1660; "A Thaumatrography" in 1661; and some poems.

JORDAN (Sir JOSEPH), a british admiral, who greatly distinguished himself at the famous battle of Solebay. It was owing entirely to his exertions that the English on that day got the victory. He lived in the time of Charles the Second.

[L] There is some account of both father and son in Ath. Oxon.

JORDAN (CHARLES STEPHEN), a person distinguished more by his connections than by his works, was born at Berlin in 1700, and discovered early a taste for letters. After having exercised the ministry, he was advanced to several posts of profit and honour, and became at length vice-president of the Academy of Sciences at Berlin; where he died in 1745. The king of Prussia loved him most affectionately, and erected a mausoleum over him. He also honoured him with the following Eloge: "Jordan," says he, "was born with parts, lively, penetrating, yet capable of application; his memory vast, and retentive; his judgement sure, his imagination brilliant; always governed by reason, yet without stiffness in his morals; open in conversation, full of politeness and benevolence; cherishing truth, and disguising it; humane, generous, ready to serve; a good citizen; faithful to his friends, his master, and his country." He was the author of several works which, our voucher seems to think, do not give us so high an idea of him as the above elege: among which are, "L'Histoire d'un voyage littéraire," in France, England, and Holland; "Un Recueil de Littérature, de Philosophie, & d'Histoire;" "A Life of M. de la Croze, in French, &c."

JORDAN (THOMAS), a dramatic author in the time of Charles the First. He wrote two comedies and a masque, and is mentioned by Langbaine in terms of sufficient respect to entitle him to a place here.

JORDAN (JOHN CHRISTOPHER), privy counsellor to the king of Bohemia, wrote many learned and elaborate works, and well illustrated the chronology of Polybius, Dionysius Halicarnassensis, Diodorus Siculus, and Livy. He was also an excellent antiquarian, and died about the year 1740.

JORDANO (LUCA), an eminent italian painter, was born, in 1632, at Naples, in the neighbourhood of Joseph Ribera, whose works attracted him so powerfully, that he left his childish amusements for the pleasure he found in looking on them. So manifest an inclination for painting determined his father, a middling painter, to place him under the directions of that master; with whom he made so great advances, that, at seven years old, his productions were surprising. But hearing of those excellent models for painting, that are at Venice and Rome, he quitted Naples privately, to go to Rome. He attached himself to the manner of Pietro da Cortona, whom he assisted in his great works. His father, who had been looking for him, at last found him at work in St. Peter's church. From Rome, they set out together to Bologna, Parma, and lastly to Venice: at every place Luca made sketches and studies from the works of all the great masters,

masters, but especially Paul Veronese, whom he always proposed for his model. It is said, that Jordano had been so great a copier, that he had designed the rooms and apartments of the Vatican a dozen, and the battle of Constantine twenty, times. He afterwards went to Florence, where he began afresh to study, copying the works of Leonardo da Vinci, Michael Angelo, and Andrea del Sarto. He went back to Rome, whence, after a very short stay, he returned to Naples; and there married against his father's inclinations, who apprehended such an engagement might lessen his attention to his profession. After seeing the paintings at Rome and Venice, Luca quitted his master's manner, and formed to himself a taste and manner which partook somewhat of all the other excellent masters; whence Bellori calls him the ingenious bee, who extracted his honey from the flowers of the best artists. His reputation was soon so well established, that all public works were trusted with him, and he executed them with the greatest facility and knowledge.

Some of his pictures, being carried into Spain, so much pleased Charles II. that he engaged him to his court in 1692, to paint the Escorial, in which he acquitted himself as a great painter. The king and queen often went to see him work, and commanded him to be covered in their presence. In the space of two years, he finished the ten arched roofs and the stair-case of the Escorial. He afterwards painted the grand saloon of Buen Retiro; the sacristy of the great church at Toledo; the chapel of the lady Atocha; the roof of the royal chapel at Madrid; and several other works. He was so engaged to his business, that he did not even rest from it on holidays, for which being reproached by a painter of his acquaintance, he answered, "If I was to let my pencils rest, they would grow rebellious, and I should not be able to bring them to order without trampling on them." His lively humour and smart repartees amused the whole court. The queen of Spain, one day enquiring after his family, wanted to know what sort of a woman his wife was. Jordano painted her on the spot in a picture he was at work upon, and shewed her to the queen; who was the more surprized, as she had not perceived what he was about, and was so pleased, that she took off her pearl necklace, and desired him to present his wife with it in her name. He had so happy a memory, that he recollected the manners of all the great masters; and had the art of imitating them so well, as to occasion frequent mistakes. The king shewed him a picture of Bassani, expressing his concern that he had not one companion: Jordano painted one for him so exactly in Bassani's manner, that it was taken for a picture of that master.

The great works Jordano had executed in Spain gave him still greater reputation when he returned to Naples; so that he could not supply the eagerness of the citizens, though he worked so quick. The Jesuits, who had bespoke a picture of St. Francis Xavier, complaining to the viceroy that he would not finish it, and that it ought to be placed on the altar of that saint on his festival, which was just at hand; finding himself pressed on all hands, he painted this piece in a day and a half. Oftentimes he painted a Virgin holding a Jesus, and, without any rest, in an hour's time would finish a half-length; and, for dispatch, not waiting the cleaning of his pencils, would lay on the colours with his finger. His manner had great lightness and harmony: he understood fore-shortening; but, as he trusted to the great practice of his hand, he often exposed, to the public, pictures that were very indifferent, and very little studied, in which he appears also to have been incorrect, and little acquainted with anatomy. Nobody ever painted so much as Jordano, not even Tintoret; his school grew into such repute, that there was a great resort to it from Rome and all quarters: he loved his disciples, whose works he touched with great readiness, and assisted them with his designs, which he gave them with pleasure. His generosity carried him to make presents of altar-pieces to churches that were not able to purchase them. He painted, gratis, the cupola of St. Bridget for his reputation, and touched it over a second time. By a particular dexterity, that roof, which is rather flat, seems very much elevated by the lightness of the clouds which terminate the perspective.

Two Neapolitans, having sat for their pictures, neglected to send for them when they were finished. Jordano, having waited a great while without hearing from them, painted an ox's head on one, and a jew's cap on the other, and exposed them to view in that manner: on the news whereof they brought him money, begging him to efface the ridiculous additions. Though his humour was gay, he always spoke well of his brother-painters, and received any hints that were given him with great candour and docility. The commerce he had with several men of learning was of great use to him: they furnished him with elevated thoughts, reformed his own, and instructed him in history and fable, which he had never read. His labours were rewarded with great riches, which he left his family, who lost him at Naples in 1705, when he was 73. His monument is in the church of St. Bridget, before the chapel of St. Nicolas de Bari, which is all of his hand.

He engraved three plates in aquafortis—one, of the woman taken in adultery—another, of the prophet Elias ordering

ing the priests of Baal to be killed, in presence of king Ahab—and St. Anne.

JORDANS (JAMES), an eminent painter of the Flemish school, was born at Antwerp in 1593. He learned the principles of his art, in that city, from Adam Van Ort, to whose instructions, however, he did not so confine himself as not to apply to other masters there, whose works he examined very carefully. He added to this the study of nature from the originals, struck out a manner entirely his own, and by that means became one of the most able painters in the Netherlands. He wanted nothing but the advantage of seeing Italy; as he himself testified, by the esteem he had for the Italian masters, and by the avidity with which he copied the works of Titian, Paul Veronese, the Bassani's, and the Caravagios, whenever he met with any of them. What hindered him from making the tour of Italy, was his marriage, when very young, with the daughter of Van Ort, his master. Jordan's genius lay to the grand goût in large pieces, and his manner was strong, true, and sweet. He improved most under Rubens, for whom he worked, and from whom he drew his best principles: inasmuch that, it is said, this great master, being apprehensive, lest Jordans would eclipse him by a superior knowledge in colouring, employed him a long time to draw, in distemper of water-colours, those grand designs in a suit of hangings for the king of Spain, after the sketches which Rubens had done in proper colours; and, by this long restraint, he enfeebled that strength and force, in which Jordans represented truth and nature so strikingly. Our excellent artist finished several pieces for the city of Antwerp, and for various places in Flanders. He worked also for their majesties of Sweden and Denmark. In a word, he was indefatigable; and, after he had worked without intermission all day, used to recruit his spirits among his friends in the evening. He was an excellent companion, being of a cheerful and pleasant humour. He lived to about 84, and died at Antwerp in 1678.

JORDEN (EDWARD), an English physician, and considerable writer on chemistry and mineralogy; the following memoirs of whom are collected from Dr. Guidot.—He was born, in 1569, at High Halden in Kent, and probably educated at Hart-hall, Oxford. He visited foreign universities, and took his degree of doctor in that of Padua. After his return, he practised his profession in London, where he became a member of the college of physicians, and was in high reputation for learning and abilities. He injured his fortune by engaging in a project to manufacture allum. We are ignorant where his works were situated; but it is certain, he obtained a grant

from James I. of the profits of them, which was revoked at the importunity of a courtier; and, though he made application for redress, he never obtained it, notwithstanding the king appeared particularly sensible of the hardship of his case. He spent the latter part of his life at Bath, and died there, of the gout and stone, Jan. 1632. Vid. an account of his works in Ailkin's Biog. Mem. of Medicine.

JO NANDES, by birth a Goth, and secretary to the prince of the Goths, in the reign of Justinian. His work "*de Rebus Gothicis*" has been translated by Maupertuis, and so much resembles the history of the Goths by Cassiodorus, that it has by some been thought an abridgement of it. He wrote also a volume "*de Origine Mundi et de Rerum et Temporum Successione*," in which he has borrowed largely from Florus without acknowledgement.

JORTIN (Dr. JOHN), a learned English divine, was born in London, Oct. 23, 1698. His father Rénatus was of Bretagne in France; came over to England about 1637, when protestantism was no longer tolerated in that country; was made a gentleman of the privy-chamber in 1691; became afterwards secretary to lord Orford, Sir George Rooke, and Sir Cloudesly Shovel; and was cast away with the last, Oct. 22, 1707. His mother was Martha Rogers, of an ancient and respectable family in Bucks, which had produced some clergymen, distinguished by their abilities and learning. He was educated at the Charter-house, where he made a good proficiency in greek and latin: french he learned at home, and he understood and spoke that language well.

May 1715, he was admitted of Jesus-college, Cambridge; and, about two years after, recommended by his tutor Dr. Styan Thirlby, who was very fond of him, and always retained a friendship for him, to make extracts from Eustathius, for the use of Pope's "*Homer*." He was not employed directly by Pope, nor did it ever happen to him to see the face of that poet: for, being of a shy modest nature, he felt no impulse to force his way to him; nor did the other make enquiry about him, though perfectly satisfied with what he had done for him. He took the degree of B. A. in 1718-19, and M. A. in 1722: he had been chosen fellow of his college soon after the taking of his first degree. This year he distinguished himself by the publication of a few latin poems, intituled, "*Lusus Poetici*;" which were well received. Sept. 1723, he entered into deacon's orders, and into priest's the June following. Jan. 1726-7, he was presented by his college to Swavesey, near Cambridge; but,
marrying

marrying in 1728, he resigned that living, and soon after settled himself in London.

In this town he spent the next 25 years of his life: for though, in 1737, the earl of Winchelsea gave him the living of Eastwell in Kent, where he resided a little time, yet he very soon quitted it, and returned to London. Here for many years he had employment as a preacher in several chapels; with the emoluments of which, and a competency of his own, he supported himself and family in a decent though private manner, dividing his leisure-hours between his books and his friends, especially those of the literati, with whom he always kept up a close and intimate connection. In 1730, he published "Four Sermons upon the Truth of the Christian Religion:" the substance of which was afterwards incorporated in a work, intituled, "Discourses, concerning the Truth of the Christian Religion, 1746," 8vo.

In 1731, he published "Miscellaneous Observations upon Authors, ancient and modern," in 2 vols. 8vo. This is a collection of critical remarks, of which however he was not the sole, though the principal, author: Pearce, Masson, and others, were contributors to it. In 1751, Abp. Herring, unsolicited, gave him the living of St. Dunstan in the east, London. This prelate had long entertained an high and affectionate regard for him; had endeavoured aforetime to serve him in many instances with others; and afterwards, in 1755, conferred upon him the degree of D. D. This same year, 1751, came out his first volume of "Remarks upon Ecclesiastical History," 8vo. This work was inscribed to the earl of Burlington; by whom, as trustee for the Boylean Lecture, he had, through the application of Bp. Herring and Bp. Sherlock, been appointed, in 1749, to preach that lecture. There is a preface to this volume of more than 40 pages, a very pleasing one; for, besides much learning and ingenuity displayed throughout, it is full of the spirit of liberty and candour. These "Remarks upon Ecclesiastical History" were continued, in four succeeding volumes, down to the year 1517. when Luther began the work of reformation: two, published by himself, in 1752, and 1754; and two, after his death, in 1773.

In 1755, he published "Six Dissertations upon different Subjects," 8vo. The sixth Dissertation is, "On the state of the dead, as described by Homer and Virgil;" and the remarks in this, tending to establish the great antiquity of the doctrine of a future state, interfered with Warburton in his "Divine Legation of Moses," and drew upon him from that quarter a very severe attack. He made no reply, but in his "Adversaria" was the following memorandum, which shews,

that he did not oppose the notions of other men, from any spirit of envy or contradiction, but from a full persuasion that the real matter of fact was as he had represented it. "I have examined," says he, "the state of the dead, as described by Homer and Virgil; and upon that dissertation I am willing to take all the little credit that I have as a critic and philosopher. I have there observed, that Homer was not the inventor of the fabulous history of the gods: he had those stories, and also the doctrine of a future state, from old traditions. Many notions of the Pagans, which came from tradition, are considered by Barrow, Sermon. viii. Vol. II. in which Sermon the existence of God is proved from universal consent." See also Bibl. Chois. I. 356. and Bibl. Univ. IV. 433.

In 1758, appeared his "Life of Erasmus," in one vol. 4to; and, in 1760, another vol. 4to. containing "Remarks upon the Works of Erasmus," and an "Appendix of Extracts from Erasmus and other Writers." In the preface to the former volume, he says, that "Le Clerc, while publishing the works of Erasmus at Leyden, drew up his Life in french, collected principally from his Letters, and inserted it in the 'Bibliothèque Choisie;' that, as this Life was favourably received by the public, he had taken it as a groundwork to build upon, and had translated it, not superstitiously and closely, but with much freedom, and with more attention to things than to words; but that he had made continual additions, not only with relation to the history of those days, but to the life of Erasmus, especially where Le Clerc grew more remiss, either wearied with the task, or called off from these to other labours." After mentioning a few other matters to his *readers*, he turns his discourse to his *friends*; "recommending himself to their favour, whilst he is with them, and his name, when he is gone hence; and intreating them to join with him in a wish, that he may pass the evening of a studious and unambitious life in an humble but not a slothful obscurity, and never forfeit the kind continuance of their accustomed approbation."

But, whatever he or his friends might wish, he was to live hereafter neither so studiously nor so obscurely as his imagination had figured out to him: more public scenes than any he had yet been engaged in still awaited him. For, Hayter, Bp. of London, with whom he had been upon intimate terms, dying in 1702, and Osbaldston, who was also his friend, succeeding to that see, he was made domestic chaplain to this bishop in March, admitted into a prebend of St. Paul's the same month, and in October presented to the living of Kensington, whither he went to reside soon after, and there performed the office of a good parish-priest as long as

he lived. In 1764, he was appointed archdeacon of London, and soon after had the offer of the rectory of St. James, Westminster; which, however, he refused, from thinking his situation at Kentington more to his honour, as well as better adapted to his now advanced age. Here he lived, occupied (when his clerical functions permitted) amongst his books, and enjoying himself with his usual serenity, till Aug. 27, 1775: when, being seized with a disorder in the breast and lungs, he grew continually worse, in spite of all assistance; and, without undergoing much pain in the course of his illness, died Sept. 5, in his 72d year. He preserved his understanding to the last; and, in answer to a female attendant who offered him something, "No," said he, with much composure, "I have had enough of every thing." He was buried in the new church-yard at Kensington, as he had directed; and had a flat stone laid over him, with this inscription dictated by himself:

Joannes Jortin
Mortalis esse desiit,
Anno Salutis 1770,
Ætatis 72.

He left a widow, and two children; Rogers Jortin, of Lincoln's inn, in the profession of the law; and Martha, married to the Rev. Samuel Darby, late fellow of Jesus-college in Cambridge, and now rector of Whatfield in Suffolk.

Besides his principal works, which have already been mentioned, there are some other things of a smaller nature: as, "Remarks upon Spenser's Poems, 1734," 8vo, at the end of which are some "Remarks upon Milton;" "Remarks on Seneca," printed in the "Present State of the Republic of Letters," for Aug. 1734; "A Sermon, preached at the Consecration of Pearce, Bishop of Bangor, 1747;" a few "Remarks on Tillotson's Sermons," given to his friend Dr. Birch, and printed in the appendix to Birch's Life of that prelate, 1752; "Letter to Mr. Avison, concerning the Music of the Ancients," subjoined to a second edition of Avison's "Essay on Musfical Expression, 1753;" and a few "Remarks on Phillips's Life of Cardinal Pole," printed in an Appendix to "Neve's Animadversions" upon that History, 1766. In 1771, the year after his death, four volumes of his "Sermons," in 8vo, were inscribed by his son Rogers Jortin to his parishioners of St. Dunstan's, at whose request they were published; and these, being well received by the public, were reprinted in 1772, with the addition of three volumes more.

more. At the end of the seventh volume, are "Four Charges, delivered to the Clergy of the Archdeaconry of London."

Besides great integrity, great humanity, and other qualities, which make men amiable as well as useful, this learned person was of a very pleasant and facetious turn; as his writings abundantly shew. He had, nevertheless, great sensibility, and could express himself with warmth, and even with some degree of indignation, when he thought the occasion warranted him to do so. For instance, he had a great respect and fondness for critical learning, which he so much cultivated; and, though he knew and allowed it to have been disgraced by the manners of certain proud, fastidious, and insolent, critics, such as Salmasius, Scaliger, Scioppius, &c. yet he thought the restoration of letters, and the civilization of Europe, so much indebted to it, that he could ill bear to see it contemptuously treated. Hence a little tartness sometimes in his writings, when this topic falls in his way.

For the motto of his "Life of Erasmus" he chose the following words of Erasmus himself: "*illud certe præfatio, de meis lucubrationibus, qualescunque sunt, candidius judicaturam Posteritatem: tametsi nec de meo sæculo queri possum.*" Yet it is certain, that he had very slight notions of posthumous fame or glory, and of any real good which could arise from it; as appears from what he hath collected and written about it, in a note upon Milton, at the end of his "Remarks upon Spenser." He would sometimes complain, and doubtless with good reason, of the low estimation into which learning was fallen; and thought it discountenanced and discouraged, indirectly at least, when ignorant and worthless persons were advanced to high stations and great preferments, while men of merit and abilities were overlooked and neglected. Yet, he laid no undue stress upon such stations and preferments, but entertained just notions concerning what must ever constitute the chief good and happiness of man, and is himself believed to have made the most of them.

"Where," says he, (the following is transcribed from his "Adversaria") "where is happiness to be found? where is her dwelling-place? Not, where we seek her, and where we expect to find her. Happiness is a modest recluse, who seldom shews her lovely face in the polite or in the busy world. She is the sister and the companion of religious wisdom. Among the vanities and the evils, which Solomon beheld under the sun, one is, an access of temporal fortunes to the detriment of the possessor: whence it appears, that prosperity is a dangerous thing, and that few persons have a
head

head strong enough, or a heart good enough, to bear it. A sudden rise from a low station, as it sometimes shews to advantage the virtuous and amiable qualities, which could not exert themselves before; so it more frequently calls forth and exposes to view those spots of the soul, which lay lurking in secret, cramped by penury, and veiled with dissimulation.

“An honest and sensible man is placed in a middle station, in circumstances rather scanty than abounding. He hath all the necessaries, but none of the superfluities, of life; and these necessaries he acquires by his prudence, his studies, and his industry. If he seeks to better his income, it is by such methods as hurt neither his conscience nor his constitution. He hath friends and acquaintances of his own rank; he receives good offices from them, and he returns the same. As he hath his occupations, he hath his diversions also; and partakes of the simple, frugal, obvious, innocent, and chearful, amusements of life. By a sudden turn of things, he grows great; in the church or in the state. Now his fortune is made; and he says to himself, ‘The days of scarcity are past, the days of plenty are come, and happiness is come along with them.’ Mistaken man! it is no such thing. He never more enjoys one happy day, compared with those which once shone upon him. He discards his old companions, or treats them with cold, distant, and proud, civility. Friendship, free and open conversation, rational enquiry, sincerity, contentment, and the plain and unadulterated pleasures of life, are no more: they departed from him along with his poverty. New connections, new prospects, new desires, and new cares, take place, and engross so much of his time and of his thoughts, that he neither improves his heart nor his understanding. He lives ambitious and restless, and dies—**RICH.**”

JOSEPHUS (FLAVIUS), the ancient historian of the Jews, was born at Jerusalem, of parents who belonged to the priesthood, about A. D. 37. He soon discovered great acuteness and penetration, and made so quick a progress in the learning of the Jews, that he was occasionally consulted by the chief priests and rulers of the city, even at the age of 16. He became of the sect of the Pharisees, of which he was a very great ornament. A. D. 63, he went to Rome; where a Jew comedian, who happened to be in favour with Nero, served him much at court, by making him known to Poppæa, whose protection was very useful to him. Upon returning to his country, where he found all things in tumult and confusion, he had the command of some troops, and distinguished himself at the siege of Jotapat, which he defended seven weeks against Vespasian and Titus. Upon the reduction of
this

this place, Vespasian granted him his life, at the intercession of Titus, who had conceived a great esteem for him, and carried him with him to the siege of Jerusalem. After the taking of Jerusalem, he attended Titus to Rome; where Vespasian gave him the freedom of the city, and settled a pension upon him. At Rome, he cultivated the greek language, and applied himself to write his history. He continued to experience favour under Titus and Domitian, and lived beyond the 13th year of Domitian, when he was 56; for, his books of "Antiquities" end there; and yet after that period he composed his books against Apion.

His "History of the Jewish War and the Destruction of Jerusalem," in seven books, was composed at the command of Vespasian, first in the hebrew language, for the use of his own countrymen, and afterwards offered to Vespasian in the greek. It is singularly interesting and affecting, as the historian was an eye-witness of all he relates. With the very strong colouring of an animated style and noble expression, he paints to the imagination, and affects the heart: St. Jerome calls him "the Livy of the Greeks." His "Jewish Antiquities," in 20 books, and written in greek, is also a very noble work: their history is deduced from the origin of the world to the 12th year of Nero, when the Jews began to rebel against the Romans. It has been observed, and very truly, that Josephus in this work has acted the politician rather than the good Israelite; inasmuch as, for the sake of keeping well with the Romans, he has weakened, or rather annihilated, the evidence for the miracles of the Old Testament; not to mention other accommodations, incompatible with the authority of the Revelation, and the truth of history. At the conclusion of the "Antiquities," he subjoined the "History of his own Life," although, in the editions of his works, it has usually been considered as a distinct production. He wrote also two books against Apion, a grammarian of Alexandria, and a great adversary of the Jews. These contain many curious fragments of ancient historians. We have also a discourse of his "upon the Martyrdom of the Maccabees," which is a master-piece of eloquence; for he was certainly a great orator, as well as a great historian.

The works of Josephus, with latin versions, have been often published; but the best edition is that by Havercamp at Amsterdam, 1727, in 2 vols. folio. They have also been translated into modern languages; into english by L'Estrange; and again by Whiston, in 2 vols. folio.

JOSEPH (BEN GORION), a celebrated jewish historian, whom the Rabbins often confound with the abovementioned Josephus.

Josephus. He also wrote a history of the Jews, which was translated into latin by Gagnier. This Joseph lived about the conclusion of the ninth, or the commencement of the tenth century.

JOSEPH (of PARIS), a celebrated capuchin, was the great favourite and confidential counsellor of cardinal Rich-lieu, and deeply concerned in the political intrigues of that period. He employed emissaries in negotiations at different times in England, Canada, and Turkey; and was so useful to his employers, that Louis XIII. procured him a cardinal's cap, which however he did not live to receive, as he died of an apoplexy at Ruel in 1638. His life has been several times written, and involves many curious particulars in the history of France.

JOSEPH (father), an apostate monk, who put himself at the head of six thousand banditti, with the determination of exterminating all traces of the roman catholic religion in Hungary. With this view he destroyed churches, put priests to the sword, and with his followers perpetrated all manner of outrages. He murdered two nuns with his own hands, after having given them up to the brutal violence of his soldiers. In consequence of his sudden death, his accomplices dispersed, and most of them came to an untimely end.

JOSHUA, the son of Nun, of the tribe of Ephraim, was first called Hosea, which signifies "Saviour." He is also called by St. Luke, and the author of Ecclesiasticus, Jesus. By the command of God, he undertook the government of Israel, and was distinguished by his piety, courage, and integrity. He died in the 110th year of his age; his memory and his victories were long preserved among the heathen nations, and he is generally considered as the original of the phœnician Hercules. Some writers contend, that the book which passes under the name of Joshua was not written by him, but there nevertheless remain sufficient grounds to conclude that it was. At the conclusion of the book, it is expressly said, that "Joshua wrote these words in the book of the law of God." See chap. xxiv, v. 26.

JOVINIAN, a notorious heretic of the fourth century, was by birth a latin, and observed all the austerities of a monastic life for a time; but he afterwards gave himself up to all manner of debauchery, to redeem, as it were, the time lost. He was expelled Rome, and fled to Milan, with an intent to engage Ambrose, bishop of that place, and the emperor Theodosius, who was then in that city, in his favour; but Syricius, then bishop of Rome, dispatched three presbyters to Milan,

Milan, Crescentius, Leopardus, and Alexander, with letters to that church, which are still extant in Ambrose's works, acquainting them with the proceedings of himself and his followers; in consequence of which he was rejected by Ambrose, and driven out of the town by the emperor. From Milan, Jovinian returned to the neighbourhood of Rome, where his followers continued to assemble, under his direction, till the year 398, when the emperor Honorius commanded him and his accomplices to be whipped with scourges armed with lead, and banished into different islands. Jovinian himself was confined to Boas, a small island on the coast of Dalmatia, where he died, about A. D. 406, amidst all the jollity and mirth of a banquet. Jovinian wrote several books, which were answered by Jerome, in the year 392. He did not, like Helvidius in the year 383, when he denied the virginity of Mary, pretend that her husband had knowledge of her; but that Christ's body, if it were real, and not ærial, must break the skin which is the token of virginity.

JOUBERT (LAURENCE), counsellor and physician in ordinary to the king of France, first doctor regent, and chancellor and judge of the university of Montpellier, was born at Valence in Dauphiny, 1529 or 1530 [A]. Having made choice of physic for his profession, he went to Paris, where he studied that art under Sylvius; and, going thence to Italy, he attended the lectures of L'Argentier. After this, he continued his studies at Montbrison, a city in the county of Forez. At last, going to Montpellier, he became the favourite disciple of Rondelet, upon whose death he succeeded to the regius professorship of physic in that university in 1567; having given abundant proofs of his merit, by the disputations which he held upon several theses. These were afterwards printed among some other of his tracts at Lyons in 1571. The fame of this physician was so prodigious, that nothing was deemed too difficult for his skill; insomuch that Henry III. who passionately wished to have children, sent for him to Paris, to remove those obstacles that rendered his marriage fruitless; in which, however, the king was disappointed. Joubert died in 1582. His writings, in latin and french, are numerous: the latin were printed at Frankfort, 1582, 1599, and 1645, in 2 vols. folio. They are all, or almost all, upon physic and surgery.

JOUBERT (FRANCIS), a priest of Montpellier, born in 1689, author of many works, the principal of which is a good "Commentary upon the Revelations." He was a

[M] Thus says La Croix du Maine, in his 50th year, and, if so, he must p. 285; but, in an inscription round his picture in 1570, he is said to die

strenuous Jansenist, and on account of his principles confined in the bastile. He died in 1763.

JOVIUS (PAUL), in italian Giovio, well known by his historical works, was born, 1483, at Como in Italy. Losing his father in his infancy, he was educated by his eldest brother, Benedict Jovius, who, observing his excellent genius, took pains to ground him well in grammar and classical learning. Paul did not fail to make an extraordinary proficiency; and afterwards, leaving Como, went to Rome for the sake of the vatican library. Here he wrote his first piece, "*De Piseibus Romanis*," and dedicated it to cardinal Lewis of Bourbon; apparently determined therein by the favours he received from the french king, Francis I. who had given him a considerable pension for many years. This attached him so zealously to that prince, that he represented him not as a captive but as a conqueror, when he was taken prisoner and carried into Spain. In reality, Francis was flattered by him so agreeably, and expressed so much kindness for him, that Paul, who was not of a temper to lose any thing for want of asking [N], tried his interest for other favours from the constable of France, Anne de Montmorency. But here he met with a rebuff; the constable was affronted with his forwardness, and even taxed him with impudence. On the other side, the refusal was resented as an injury, and Jovius had recourse to the author's weapon to revenge it. The constable happening to be disgraced some time after, our historian made the following remark upon it: that "when the Grand Signior, Solyman, turned his great favourite, Ibrahim Basshaw, out of his favour, and put him to death, king Francis did, at the same time, turn his great favourite, the constable, Anne de Montmorency, out of his favour; but why," says Jovius, "did not he also put him to death? It was not," adds he, "that he had not well deserved it, but because that great king was good-natured and merciful, whereas the Grand Signior was a cruel tyrant." But Montmorency, after the death of Francis, being recalled to court, and made master of the palace to Henry II. settling the new king's household, struck Jovius's name out of the list of pensioners of the crown.

[N] No man ever asked for presents with less reserve than he did. Balzac tells us, that, in one of his begging letters, he declared solemnly, that, if the cardinal de Lorraine did not take care to have his pension paid him, he would say that the cardinal was no longer descended from Godfrey, who promoted a peasant to the archbishop

ric of Tyre. In another, he asks the marquis of Pescara for two horses; for which effect he desires him to strike the ground a little harder than Neptune did. In a third, he wishes a certain lady, who was his friend, would send him some sweet-meats from Naples, because he begins to be tired of new-laid eggs.

Jovius,

Jovius, however, did not let his spirits sink under this misfortune: on the contrary, his soul seems to have increased its ambition thereby; and, casting about how to repair it, he resolved upon somewhat that should make himself large amends. His reputation in the learned world was grown to a great height by his writings; and, taking his stand from that ground, he aimed his views at a bishopric. He had always testified a great regard for the house of Medicis, on whose praises he had expatiated in his works: hence there was room to believe, that he stood well with the pontiff. Upon the strength of that friendly disposition towards him, added to his literary merit, he applied to Clement VII. and obtained the bishopric of Nocera. It is ordinary to see one promotion serve as a step to another. The see of Como, the place of our bishop's birth, became vacant in 1548; and the flattering thoughts of shewing importance among his own people, and in his own country, had irresistible charms. Impatient to be so happily seated, he immediately addressed a petition for it to Paul III. but here he met with a rebuff; that pontiff giving him a peremptory denial. Great crosses are generally observed to produce either rage or melancholy, according to the temper of the sufferers. The latter of these did not enter into the composition of our historiographer: on the other hand, he was presently all in a flame; and, to avoid the tormenting sight of his own defeat in the promotion of his competitor, he resolved to quit Rome, where he had resided from his youth: happy, if his friends may be judges, in a golden mediocrity, to retire to Florence. Here he chiefly employed himself in finishing and printing his history; which had indeed been the chief business of his life from his younger days. He formed the plan of it in 1515, and continued working upon it to his death [o]; which happened in 1552, at Florence. He was interred in the church of St. Lawrence in that city, where there was a monument erected to his memory, with an inscription [p].

In his literary character, he is allowed to be a man of wit as well as learning, and master of a bright and polished style; but it is agreed on all hands, that he was greatly censurable on account of his morals. He is said to have been of so

[o] This is our author's principal piece: it is a history of his own time throughout the world, beginning with 1494, and extending to 1544. It was first printed at Florence in 3 vols. fol. 1552, and again at Strasburg in 1556.

It is very entertaining, but must be read with caution.

[p] There is the following distich upon it, celebrating him as the glory of the latin language;

"Hic jacet, heu! Jovius Romanæ gloria linguae,
"Par cui non Crispus, non Patavinus, erat." Moreri.

dissolute a spirit, that, after he was old and a bishop, he delighted to be reckoned among the young men who made love to the women. He was also very credulous in astrological predictions, and had great faith in other arts of divination used by the heathens.

There was also another PAULUS JOVIUS, who was first a physician, and afterwards, in 1585, became bishop of Nocera. He was a man of letters and a poet, and has often been confounded with our Jovius.

JOVIUS (BENEDICTUS), brother of the former, obtained some distinction as a poet and writer of history.

JOUSSE (DANIEL), a native of Orleans, was born in 1704, and was one of the most distinguished lawyers in France. He was also an upright and amiable man. He published a number of works on legal subjects, which were quoted with respect even in his life time. He died in 1781.

JOUVENCY (JOSEPH), a French jesuit, was born in 1643, professed the belles lettres at Caen first, then at Paris; and died in 1719 at Rome, whither his superiors had called him, to continue the history of the society. Jouvency had the confidence to make an apology for the Jesuit Guignard, whose inflaming writings had put John Chastel upon attempting the life of Henry IV. of France; and who, on that account, suffered as well as Chastel. Jouvency regarded the arret of parliament, which condemned his brother Jesuit, as an unjust determination; and he extolled to the very skies this *martyr of truth*, this *christian hero*, this *imitator of the patience of Jesus Christ*, for refusing to ask pardon of the king and justice, when he made the *amende honorable*. The judges who condemned him were in his eyes persecutors; and he made no scruple to compare the first president Harlay to Pilate, and the parliament to Jews. This continuation of Jouvency makes the fifth part of the "History of the Jesuits, from 1591 to 1616:" it was printed at Rome in 1710, and condemned by two arrets of the parliament of Paris in 1713. The last arret suppresses the work, and contains a declaration of the French jesuits, touching the sovereignty of the king.

There are also of father Jouvency latin "Orations," in 2 vols. 12mo; a treatise "de arte docendi & discendi;" "Appendix de Diis & Heroibus Poeticis;" and notes, full of clearness and precision, upon Horace, Persius, Juvenal, Martial, and Ovid's "Metamorphosis." In all the writings of this jesuit there is great purity, ease, as well as richness of expression; and he was, upon the whole, an excellent writer, and a very learned man.

JOUVENET (JOHN), a French painter, was the son of Lawrence Jouvenet, another painter, who descended from a race of painters originally of Italy. John was born at Rouen in 1641. The first elements of his art were taught him by his father, who afterwards sent him to Paris, to improve those excellent talents which he had for designing. In that city he became a very able painter in a short time. Le Brun, first painter to the king of France, being sensible of his merit, employed him in the pieces which he did for Lewis XIV. and presented him to the academy of painting, where he was received with applause, and gave them for his *chef d'œuvre* a picture of Esther fainting before Ahasuerus, which the academicians reckon one of their best pieces. After having passed through all the offices of the academy, he was elected one of the four perpetual rectors, nominated upon the death of Mignard. His genius was for great works in large and spacious places; as may be seen in the chapel of Versailles, where he painted a Pentecost in the church of the invalids, in which there are the 12 apostles in fresco; in the priory of St. Martin des Champs at Paris, where he did four large pieces of the life of our Saviour; and, in several other churches, works which shew that he is to be ranked among the best masters France hath produced. His pieces of the easel are not near so valuable as those in the large way, the vivacity of his genius not suffering him to return to his work in order to finish it; and there are but few of these. Indeed, he painted a great many portraits, some of which are in very good esteem; though he was inferior in that way to several of his contemporaries, who attached themselves particularly to it.

In the latter end of his life, he was struck with a palsy on his right side; so that, after having tried, to no purpose, the virtue of mineral waters, he despaired of being able to paint any longer. However, giving a lecture to one of his nephews, he took the pencil into his left hand; and, trying to retouch his disciple's piece in some places, the attempt succeeded so well, that it encouraged him to make others; till at length he determined to finish, with his left hand, a large cieling, which he had begun in the grand hall of the parliament at Rouen, and a large piece of the Annunciation, which we see in the choir of the church of Paris. These are his last works, and they are no ways inferior to any of his best. He died at Paris in 1717, leaving no sons to inherit his genius; but, in default of sons, he had a disciple in his nephew, who, after his death, was received into the royal academy of painting and sculpture.

JOYEUSE

JOYEUSE (ANNE DE), duke, peer, and admiral of France, whose name frequently occurs in Davila's history. He was respectable as a general, and as remarkable in military service for his cruelty as he was mild and beneficent in private life. He was one of the principal favourites of Henry the Third of France. He was killed in an expedition against the huguenots in 1587, in return for some barbarity which he had committed in a successful enterprize against that party.

JOYEUSE (FRANCIS DE), a cardinal and brother of the above, was employed in many confidential and important services by the monarchs Henry III. Henry IV. and Louis XIII. He was eminently endowed with prudence, sagacity, and the other requisites of a profound politician. He founded many public edifices, and died dean of the college of Cardinals at Avignon in 1615.

JOYNER (WILLIAM, alias LYDE), second son of William Joyner, alias Lyde [Q], of Horspath, near Oxford, by Anne his wife, daughter and coheir of Edward Leyworth, M. D. of Oxford, was born in St. Giles's parish there, April, 1622, educated partly in Thame, but more in Coventry free-school, elected demy of Magdalen-college, 1626, and afterwards fellow. But, "upon a foresight of the utter ruin of the church of England by the Presbyterians in the time of the rebellion," he changed his religion for that of Rome, renounced his fellowship, 1644, and, being taken into the service of the earl of Glamorgan, went with him into Ireland, and continued there till the royal cause declined in that country. He then accompanied that earl in his travels abroad, whereby he much improved himself. At length, being recommended to the service of the Hon. Walter Montague, abbot of St. Martin near Pontoise, he continued several years in his family as his steward, esteemed for his learning, sincere piety, and great fidelity. At his return he lived very retired in London; till, on the breaking-out of the popish plot in 1678, he retired to Horspath, where he continued some time, till, by John Nicholas, then vice-chancellor, he was seized for a jesuit, or priest, and bound to appear at the quarter-sessions at Oxford. Being found to be a mere lay papist, and discharged, he went to Ickford, an obscure village in Buckinghamshire, near Thame, and there spent many years in a most obscure but devout retirement. In 1687, he was restored to his fellowship by James II. but expelled from it after a year's enjoyment, and retired to his former recess, where his apparel, which was formerly gay,

[Q] In the Gent. Mag. for 1781, p. 38, is a curious latin epitaph, taken from the parish church of St. Mary Magdalen, Oxford, on Edward Joyner, alias Lyde, who was probably the elder brother of William.

was then very rustical, little better than that of a day-labourer, and his diet and lodging suitable. In one of his letters to Wood, April 12, 1692, he told him, that "the present place of his residence is a poor thatched-house, where the roof is of the same stuff in the chamber where he lodged, which he assured me was never guilty of paying chimney-tax. However, he hoped that all this would not make a person neglected and despicable who had formerly slept in the royal palaces of France, under a roof fretted and embossed with gold; whereas this is doubly and trebly interweaved only with venerable cobwebs, which can plead nothing of rarity besides the antiquity." This personage has written 1. "The Roman Empress, a comedy, Lond. 1670," 4to. 2. "Some Observations on the Life of Cardinal Pole, 1686," 8vo. 3. Various Latin and English poems scattered in several books, especially a large English copy in "Horti Carolini Rosa altera, 1640." He died at Ickford, Sept. 14, 1706.

JUAN (GEORGE), a Spaniard and knight of Malta. He was eminently distinguished by his skill and knowledge in the mathematics. He was chosen to accompany don Antonio Ulloa, with French academicians, to Peru, to ascertain the figure of the earth. On his return he published, in Spanish, astronomical observations on the object of this voyage; to which were added an historical narrative and remarks by Ulloa. Both were translated into French, and published in two volumes, 4to at Amsterdam. He was elected member of the Academy of Sciences of Paris, and of that of Berlin. He also published a mechanical treatise on the instruction and management of vessels, which was also translated into French. Juan died at Madrid in 1773.

JUBA, PRINCE of Mauritania and Numidia, who, having taken part with Pompey against Julius Cæsar, was defeated and driven from his dominions, and finally came to a miserable death.

JUBA, son of the preceding, was led captive to Rome to adorn the triumph of Julius Cæsar. His captivity was, however, very honourable. He applied himself to the cultivation of his mind, became the favourite of Augustus, and was by him married to Cleopatra, the daughter of Antony. Augustus also reinstated him in the dominions of his father, where he was received with divine honours. He wrote several books, and in particular a history of Rome, in Greek, of which a few fragments remain. This is often quoted by ancient writers. Juba wrote also the history of Arabia, and an account of the antiquities of Assyria, with various other tracts on the drama, and a grammar, which now are lost.

IRENÆUS

IRENÆUS (SAINT), bishop of Lyons in France, was, undoubtedly, by birth a Greek, and, not improbably, born at or near the city of Smyrna. He was trained in the studies of philosophy and human learning: in the doctrines of Christianity, two disciples of St. John the apostle, Papias and Polycarp, were his masters. The latter he is said to have accompanied in his journey, about the Pascal controversy, to Rome; where, by his and Anicetus's persuasion, he was prevailed upon to go to France, great numbers of Greeks residing in some parts of that kingdom, especially about Marseilles, and the church there beginning to be disturbed by several pernicious heresies. In his journey, arriving at Lyons, he continued several years there, in the station of a presbyter, under the care and government of Pothinus, the bishop of that city; and, by his behaviour, distinguished himself so much, that, about 177, he was chosen to draw up the judgement and opinion of the churches of Lyons and Vienne, which were sent to those in Asia, in order to compose the differences lately raised by Montanus and his followers. In the same letter, they took occasion also to give an account of the persecution, which then raged peculiarly among them, under Marcus Antoninus.

Upon the martyrdom of Pothinus at Lyons, Irenæus succeeded to that chair, in a troublesome and tempestuous time, when the church was assaulted by enemies from without, and betrayed by heretics from within. These circumstances required both courage and conduct in the governors, and our new bishop gave conspicuous proofs of his qualifications in both respects. He is said to have held a provincial synod at Lyons, where, by the assistance and suffrage of 12 other bishops, he condemned the heresies of Marcion, Valentinus, and Basilide. He had personally encountered some of these ringleaders among the Gnostics, and read the books of others; when, at the request of many who importuned him, he set about the elaborate work "Against Heresies," part of which is still extant under his name. It was composed in the time of Eleutherius; upon whose decease Victor, succeeding to the see of Rome, headed afresh the dispute about the time of celebrating Easter, and endeavoured imperiously to oppose the Roman custom upon the Asiatics. To heal the schism, synods were called in several places; and, among the rest, Irenæus convened one of the churches of France under his jurisdiction: where, having determined the matter, he wrote a synodical epistle to pope Victor, and told him, that they agreed with him in the main of the controversy, but withal advised him to take heed how he excommunicated whole churches, for observing the custom derived down to them

from their ancestors. He observed, that there was as little agreement in the manner of the preparatory fast before Easter, as in the day itself, some thinking they were to fast but one day, others two, other more, and some measuring the time by a continued fast of 40 hours; and that this variety was of long standing, and had crept into several places, while the governors of the church took less care about these different customs than about maintaining a sincere and mutual love and peace towards one another; putting him in mind too of Anicetus and Polycarp, who, though they could not agree about their different usages, did yet mutually embrace, orderly receive the communion together, and peaceably part from one another. Irenæus wrote also, to the same effect, to several other bishops, for allaying this unhappy difference.

The church had, for some years, enjoyed those calm and quiet days from without, which had been abused by animosities and contentions from within, when the emperor Severus, hitherto favourable, began a bitter and bloody persecution against the Christians, and prosecuted them with great severity in all parts of the empire. He had once governed the province of Lyons himself; and, probably, then taking peculiar notice of Irenæus, and the flourishing state of the church in that city, might therefore give more particular orders for proceeding against them in this place. The persecution, which in other parts picked out some few to make examples of, was general here; and, in this general rage of their enemies, Irenæus, having been prepared by several torments, lost his life by decollation. It is not easy to assign the certain date of his martyrdom, whether it was when the emperor published this edict, about A. C. 202; or in his expedition to Britain A. C. 208, when he took Lyons in his way.

Irenæus wrote several books, which were all lost, except his five against heresies; and the far greatest part of the original Greek is wanting in these. They have been many times published: particularly by J. Ernestus Grabe, at Oxford, 1702, fol. and there is prefixed an account of Irenæus, from which this is taken. Tertullian calls him "omnium doctrinarum curiosissimus explorator," a most curious searcher into all kinds of doctrine.

IRETON (HENRY), a singular character: though naturally a lover of justice, he made no scruple of sacrificing even that to liberty, of which he was passionately fond. He proceeded upon Cromwell's plan, and gave abundant proof of his being every way qualified for that extensive command, signaling his valour and conduct in the field; and displayed his capacity in the government of Ireland, of which he was

made lieutenant. He died at the siege of Limerick, the 26th of November, 1651, much lamented by the republicans, who revered him as a soldier, a statesman, and a saint.

IREVISA (JOHN), a Cornish man, vicar of Berkeley, in Gloucestershire. He translated "The Polvericon," at the direction of his patron Thomas baron of Berkeley, 1387, 10 Rich. II.

IRNERIUS, called also WERNERUS, or GUARNERUS, a celebrated german lawyer in the 12th century. After studying the law at Constantinople, he taught it at Ravenna, where a dispute arising between him and his colleagues about the word 'al,' he sought for the meaning of it in the roman law; and thence took a liking to it, applied to the study of it, and at last taught it publicly at Boulogne in 1128. He had a great number of disciples, became the father of the Glossators, and had the title of "Lucerna Juris." Thus he was the restorer of the roman law, which had been destroyed by the invasion of the Barbarians. He had great credit in Italy with the princess Matilda; and, having engaged the emperor Lotharius to order, by an edict, that Justinian's law should resume its ancient authority at the bar, and that the code and digest should be read in the schools, he was the first who exercised that profession in Italy: his method was to reconcile the "responsa jurisprudentum" with the "leges," when they seemed to clash.

It is also said, that he prevailed with Lotharius, whose chancellor he was, to introduce into the universities the creation of doctors, and that he drew up the form of that ceremony; so that, from this time, there were promoted to that degree, Bulgarus, Hugolin, Martin, Pileus, and some others, who, after Irnerius, began to interpret the roman laws, and that which is called the Gloss. These ceremonies had their commencement at Boulogne, whence they spread into all other universities, and passed from the faculty of law to that of divinity; and, for instance, the university of Paris having adopted them, they were used for the first time, in the person of Peter Lombard, master of the sentences, who was created, in this form, D. D. Irnerius died some time before 1150, and was interred at Boulogne.

ISAAC (KARO), a Rabbi, was one of those Jews, who left Spain on an edict of Ferdinand and Isabella, in 1492, which obliged the Jews to quit their dominions within four months, or else embrace Christianity. Karo went first to Portugal; and, travelling thence to Jerusalem, he lost his children and his books on the road. He lived in great solitude; and, to console himself, composed a book, intituled, "Toledot Jiskach, The Generations of Isaac." It is a

commentary upon the Pentateuch, partly literal and partly cabbalistical, in which he examines the sentiments of other commentators. It has gone through several editions: the first was printed at Constantinople, in 1518; there is another of Mantua; and a third of Amsterdam, in 1708. Buxtorf ascribes to our rabbi a ritual, intitled, "Even Hahefer, The Rock of Support."

ISÆUS, a celebrated Greek orator, and native of Chalcis, in Syria; the scholar of Lyfias, and preceptor of Demosthenes. He taught eloquence, with reputation, at Athens. There are ascribed to him 64 orations; but he composed no more than 50, of which we have only 10 remaining, which were admirably translated by Sir William Jones in 1779. He took Lyfias for his model, and has imitated him so well, that they might easily be confounded one for the other, but for the figures which Isæus first made frequent use of. Our author was also the first who applied eloquence to state-affairs, in which he was followed by his scholar Demosthenes.

ISELIN (JAMES CHRISTOPHER), in Latin Iselus, a German learned in antiquities both ecclesiastical and profane, was born at Basil, in 1681. He was made professor of history and eloquence at Marbourg, in 1704; but was recalled to Basil, to teach history and antiquity, in 1707, where he was also promoted to the divinity-chair in 1711. He went to Paris in 1717: his design was to make a visit to Holland, and thence cross the water to England; but, being nominated rector of the university of Basil, was obliged to return into his own country. Shortly after, the Academy of Inscriptions and Belles Lettres at Paris made him an honorary foreign member, in the room of M. Cuper. Iselin was also librarian at Basil, where he died in 1737. He published a great number of books, of which the principal are,
 1. "De Gallis Rhenum transeuntibus Carmen Heroicum."
 2. "De Historicis Latinis-melioris ævi dissertatio." 3. Dissertations and orations upon various subjects.

ISIDORE (SAINT), surnamed PELUSIOTA or DACIATE, from his retiring into a solitude near the town which bears both these names, was the most celebrated of the disciples of John Chrysostom. He professed the monastic life from his youth, and retired from the world; but was far from being useless to it. This appears by his letters, of which, Suidas says, he wrote no less than 3000: and Nicephorus assures us, that he composed several works, and mentions particularly ten chiliads of his epistles. Sixtus Senensis also adds, that he saw, in the library of St. Mark at Venice, a MS. containing 1184 of such epistles, which are not now extant. In a word, he acquired a great reputation for learning

ing and piety, and flourished in the time of the general council held in 421, as appears by his letters to St. Cyril of Alexandria. He died about 440. We have remaining 2012 of his letters, in five books: they are short; but there are important things in them about many passages of Scripture, as well as theological questions, and points concerning ecclesiastical discipline: they are written in good Greek, and in an agreeable florid style. The best edition of St. Isidore's works is that of Paris, 1618, folio, in greek and latin.

ISOCRATES the Greek orator, was born at Athens, in the first year of the 86th Olympiad, i. e. 436 years before Christ. He was the son of Theodora, who, having got money by making musical instruments, was able to give him the best education. Hence he had Prodicus, Gorgias, and other Greek orators, for his masters, whom he soon surpassed by his eloquence and learning. He first tried to speak in public; but, not succeeding, he applied himself to take disciples, and speak orations in private. He constantly testified the warmest affection for his country, and was so deeply affected at the loss of the battle of Cheronea, that he refused to eat any thing for the space of four days, and died with grief at the age of 98. We have 21 orations of his composing, which have been translated, from the greek into latin, by Wolfius, and of which a good edition was published by Dr. Battie, in 1749, 2 vols. 8vo. Isocrates particularly excelled in the harmony of his language, the justness of his thoughts, and the elegance of his expressions. There are also nine letters ascribed to him.

ISRAEL (MENASSEH BEN), a learned rabbi and physician, and chief of the jews, who resided in the Low Countries; was an agent in their behalf with the prorector, for their settlement in England; for which he is said to have offered £200,000, but upon condition that St. Paul's cathedral should have been appropriated to their use. But this was not altogether relished by the generality of the people, particularly the clergy, several of whom, contrary to their instructions from Cromwell, exerted the whole force of their arguments against the rabbi, in a set disputation, and backed it with all the weight of their authority. Heath, in his "Flagellum," tells us, that Oliver "gulled the jews of their earnest-money." Mention is made of several of Ben Israel's works in the Bodleian Catalogue. See also "Wolfius's Bibliotheca Hebraea." Died 1657.

ITTIGIUS (THOMAS), a learned professor of divinity at Leipzig, was son of John Ittigius, professor of physic in the same university, and born there in 1644. He received the first part of his education at Leipzig; then went to Rostoc,

toc, and lastly to Straßburg, to perfect his studies, after which he was admitted a professor in philosophy at Leipzig, and published a treatise upon burning mountains. He then became a minister, and exercised that function in divers churches in the same place. In 1680, he was made arch-deacon, and licentiate in divinity; and, in 1691, professor extraordinary in the same faculty, and ordinary professor the ensuing year. He furnished several papers published in the Leipzig Acts: besides which we have of his, "*Dissertatio de hæresiarum ævi apostolici ejus proximi*;" "*Appendix de hæresiarum*;" "*Prolegomena ad Josephi opera*;" "*Bibliotheca patrum apostolicorum Græco-Latina*;" "*Historia synodorum nationalium in Gallia à reformatis habitarum*;" "*Liber de bibliothecis & catenis patrum*;" "*Exhortationes theologicæ*;" "*Historiæ ecclesiasticæ primi & secundi seculi selecta capita*." Some part of this last did not appear till after the death of the author, which happened in April 1710, at the age of 66.

JUDA HAKKADOSH, or the SAINT, a rabbi celebrated for his learning and riches; who, according to the jewish historians, lived in the time of the emperor Antoninus, and was the friend and preceptor of that prince. Leo of Modena, a rabbi of Venice, tells us, that rabbi Juda, who was very rich, collected, about 26 years after the destruction of the temple, in a book which he called the "*Misna*," the constitutions and traditions of the jewish magistrates and doctors who preceded him, and divided his work into six parts: the first treating of the agriculture of seeds; the second of festivals; the third of marriages, and every thing relating to women; the fourth of damages, interests, and all kinds of civil affairs; the fifth of sacrifices; and the sixth of legal cleanness and uncleanness: but as this book was short, and hardly intelligible, and gave occasion to several disputes, two rabbis, Rabbenah and Ase, who lived at Babylon, collected all the interpretations, disputes, and additions, that had been made till their time upon the "*Misna*," and formed the book which is called the "*Babylonish Talmud or Gemara*," divided into 60 parts, called *Massachot* or *Treaties*." It is preferred to the Jerusalem "*Talmud*," composed some years before by rabbi Jochanan of Jerusalem, which is short, and in a rude style.

The "*Misna*" is the text of the "*Talmud*," of which we have a good edition in hebrew and latin, by Surenhusius, with notes, in 3 vols. folio. It is to be wished that the same was done to the "*Gemara*."

JUDA-CHING, a celebrated rabbi and native of Fern, was entitled the chief of the jewish grammarians. He flourished

flourished in the 11th century. He left behind him many works in arabic, and among others an arabic dictionary.

JUDEX (MATTHEW), one of the principal centuriators of Magdeburg, was born 1528, at Tippolswald, in Misnia. His inclination to literature being strong, he was sent by his father to study at Dresden: but he did not continue long there; for, the college of Wittenberg being more to his mind, he removed thither, and afterwards was driven, by necessity, to Magdeburg. Here he supported himself by being tutor in the family of a lawyer, who sent him with his son to Wittenberg, in 1546. This gave him an opportunity of completing his own studies; so that he obtained the degree of M. A. in this university, 1548. He then returned to Magdeburg, and taught the second form there for some years. In 1554, he was chosen minister of St. Ulric's church in the same city. He was now 26 years of age; and, falling in love with a young maiden of 16, he married her, though she had no fortune. He told his friends, who seemed concerned at the match, that from his youth he had always prayed to God to give him for his wife a young girl of a good family, honestly educated, adorned with virtue and piety, on account of her tender age unacquainted with wickedness, and tractable; rather than a woman proud of her family, nicely and delicately bred, and haughty on account of her fortune; and, since he had his wish, he submitted and trusted to Providence. He lived above 10 years with his wife in an agreeable and religious manner, and had six children by her.

Mean while, he quitted his church at Magdeburg, being promoted to the divinity professor's chair at Jena in 1559; but did not keep possession of it above 18 months, being deprived by order of John Frederic duke of Saxony. However, he stayed six months longer at Jena, and thence returning to Magdeburg was obliged, in six months more, to retire to Wismar. He suffered many persecutions and vexations during this interval. He was also severely abused in the libels which were made at Wittenberg against the Centuriator. In short, his life, after he was grown up, was a series of vexations and persecutions: and that, perhaps, may account for the shortness of it; for he died in 1564, aged not quite 36. He was a man of good morals, laborious, zealous, learned, and wrote a great many books. He understood music very well, and had some knowledge of mathematics. He could write verses both in latin and greek, and had designed to write an ecclesiastical history of his own time. All the world knows what share he had in the two first Centuries
of

of Magdeburg, and that it was a very heavy task. He left five children with his wife.

IVES, or YVES, in latin Ivo, the celebrated bishop of Chartres, was born, in the territory of Beauvais, 1035. He was raised to the see of Chartres in 1092 or 1093 under the pontificate of Urban XI. who had deposed Geofroy, our author's predecessor in the see, for divers crimes whereof he was accused. Ives particularly signalized his zeal against Philip I. who had put away his wife Bertha of Holland, and taken Bertrade of Montford, the wife of Fouques de Requin, count of Anjou. This divorce was contrary to the ecclesiastical law; and the affair would have been attended with bad consequences, had not the prince been prudently managed by some about him. After this, the bishop employed himself wholly in the functions of his ministry, made several religious foundations, and died 1115, at the age of 80. His corpse was interred in the church of St. John in the Vale, which he had founded. Pope Pius V. by a bull, dated Dec. 18, 1570, permitted the monks of the congregation of Lateran to celebrate the festival of St. Ives. We have, of his compiling, "A Collection of Decrees;" "Exceptiones ecclesiasticarum regularum;" besides "22 Sermons," and a "Chronicon;" all very important pieces, which were put together, in 1647, by John Baptist Souciet, a canon of Chartres, in one vol. folio, divided into parts. The "Decrees" were printed in 1561, and there has been another edition since.

A collection of canons called the "Pannomia," or "Panormia," and some other pieces printed in the "Bibliotheca patrum," are also ascribed to our bishop; whose body, which the worms had spared, is said to have been dug up and abused by the Protestants, during the rage of the civil wars in France.

IVES (JOHN), was the only son of one of the most eminent merchants at Yarmouth. He was entered of Caius-college, Cambridge, where he did not long reside; but, returning to Yarmouth, became acquainted with that celebrated antiquary Thomas Martin of Palgrave, and caught from him that taste for antiquities which he pursued during the short period of his life. He was elected F. S. A. 1771, and F. R. S. 1772; and, by favour of the earl of Suffolk, in him the honour of Suffolk Herald Extraordinary was revived; an office attended with no profit, but valuable to him by the access it gave to the MSS. muniments, &c. of the Heralds college, of which he thereby became an honorary member. His first attempt at antiquarian publication was by proposals (without his name), in 1771, for printing an account of
Lothingland

Lothingland hundred in Suffolk; for which he had engraved several small plates of arms and monuments in the churches of Friston, Gorleston, Loud, Lowestoffe, and Somerliton, from his own drawings. His next essay was the short preface to Mr. Swinden's "History and Antiquities of Great Yarmouth in the County of Norfolk, 1772," 4to. Mr. Swinden, who was a schoolmaster in Great Yarmouth, was a most intimate friend of Mr. Ives, who not only assisted him with his purse, and warmly patronized him, while living, but superintended the book for the emolument of the author's widow, and delivered it to the subscribers [R]. In 1772, he caused to be cut nine wooden plates of old Norfolk seals, intituled, "Sigilla antiqua Norfolkensia. Impressit Johannes Ives, S. A. S." and a copper-plate portrait of Mr. Martin holding an urn. Aug. 16, 1773, by a special licence from the Abp. of Canterbury, he was married, at Lambeth church, to Miss Kett (of an ancient family in Norfolk).

In imitation of Mr. Walpole (to whom the first number was inscribed), Mr. Ives began in 1773 to publish "Select Papers [s]," from his own collection; of which the second number was printed in 1774, and a third in 1775. In 1774, he published, in 12mo, "Remarks upon the Gari-anonum of the Romans; the Scite and Remains fixed and described;" with the ichnography of Garianonum, two plates, by B. T. Pouncey; south view of it, Roman anti-quities found there, map of the river Yare, from the original in the corporation chest at Yarmouth, and an inscription on the mantletree of a farm-house. He died of a deep consump-tion, when he had just entered his 25th year, June 9, 1776. Considered as an antiquary, much merit is due to Mr. Ives, whose valuable collection was formed in less than five years. His library was sold by auction, March 3—6, 1777, including some curious MSS. (chiefly relating to Suffolk and Norfolk) belonging to Peter Le Neve, T. Martin, and Francis Blome-field. His coins, medals, ancient paintings, and antiquities, were sold Feb. 13 and 14, 1777. Two portraits of him have been engraven.

[a] "The author," says Mr. Ives, "closed his life and his work together. The last sheet was in the press at the time of his decease. To me he com-mitted the publication of it. A short, but uninterrupted, friendship subsisted between us. His assiduity, industry, and application, will appear in the course of the work." Mr. Swinden was buried in the church of St. Nicholas at Yarmouth, in the north-aisle, where a handsome mural monument is erected to his memory.

[s] Among these are, "Remarks upon our English Coins, from the Nor-man Invasion down to the End of the Reign of Queen Elizabeth," by Archbp. Sharp; Sir W. Dugdale's "Directions for the Search of Records, and making use of them, in order to an Historical Discourse of the Antiquities of Stafford-shire;" with "Annals of Gonville and Caius-College, Cambridge;" the "Coronation of Henry VII. and of Queen Elizabeth," &c. &c.

JUGLARIS (**Aloysius**), an Italian jesuit, and a celebrated writer of panegyrics; was born at Nice, and admitted into the society in 1622. He taught rhetoric for the space of ten years. Being afterwards called to the court of Savoy, to be entrusted with the education of prince Charles Emanuel, he began to publish his first works at Turin. He died at Messina, Nov. 15, 1653. All his works were printed together at Lucca, in 1710. This collection contains, 1. A hundred Panegyrics upon Jesus Christ; printed the first time at Genoa in 1641. 2. Forty Panegyrics written in Honour of Lewis XIII. printed at Lyons in 1644. 3. Many Inscriptions, Epitaphs, and Encomiums, upon several Subjects; printed likewise at Lyons in the same year. 4. Panegyrics upon the greatest Bishops that have been in the Church; printed also at Lyons in the same year, and reprinted at Genoa in 1653, with this title, "*Pars Secunda Elogiorum humana complectens.*"

JUGURTHA, a brave and active Numidian prince, who sustained a war five years against the power of Rome. He was finally betrayed by his father-in-law Bocchus, and delivered into the hands of Sylla. He was exposed to the view of the roman people, and dragged in chains to adorn the triumph of Marius. He was thrown into a dungeon, and died of hunger.

JULIA, a virgin, and martyr of Carthage. At the sack of Carthage by Genferic, king of the Vandals, Julia was sold to a pagan, and carried into Syria. Some time afterwards, on her refusal to join in some heathen sacrifice, she was discovered to be a christian, and put to death.

JULIA, the daughter of Cæsar and Cornelia, and one of the liveliest and most virtuous of the roman ladies. She was first married to Cornelius Cæpion, but divorced from him to become the wife of Pompey. Pompey was very fond of her, and, on her account, neglected the affairs of politics and arms; but she died in childbed about 53 years before Christ.

JULIA, the only daughter of Augustus, and deservedly his favourite, on account of her beauty, grace, and accomplishments. She became the wife of Marcellus. She yielded, however, to the allurements of that licentious period, and became a debauched and profligate character. When a widow, she married Agrippa, and afterwards, at the command of Augustus, she became the wife of Tiberius, who, not choosing to be a spectator of her incontinence, withdrew from Rome. Her father at length sent her into banishment; and her husband Tiberius suffered her, on his coming to the throne, to perish with hunger. She had a daughter of the
same

same name, and the wife of Lepidus, whose morals were not more correct than those of her mother.

JULIA, the daughter of the emperor Titus, and the wife of her cousin Sabinus. She is represented as having been perfectly beautiful, but of a voluptuous temper. Her brother Domitian became enamoured of her, and she returned his passion. On his succeeding to the empire, he caused Sabinus to be assassinated, that he might enjoy his sister without restraint; at the same time he repudiated his wife Domitia. She died in consequence of something that she had taken to procure abortion, and was placed by the infatuated Domitian among the gods.

JULIA (DOMNA), wife of the emperor Septimus Severus, was born at Emesa in Syria. She had all the attractions, as Gilba observes, of beauty, united to a lively imagination, firmness of mind, and strength of judgement, seldom bestowed on her sex. She made no impression on the gloomy temper of her husband; but in the reign of her son she administered public affairs with equal prudence and moderation. She had a philosophical turn of mind, and patronized art, genius, and learning. Her character for chastity has been suspected, but her other virtues have been highly celebrated. On the usurpation of Macrinus, the widow of Severus put herself to death.

JULIAN, the Roman emperor, commonly styled the Apostate, was the younger son of Constantius, brother of Constantine the Great. He was the first fruit of a second marriage of his father with the lady Basilina, after the birth of Gallus, whom he had by Galla his first consort. He was born Nov. 6, 331, at Constantinople; and, according to the medals of him, named Flavius Claudius Julianus. During the life of Constantine, he was kept at the court in that city, and there received the first rudiments of his education; but, upon the death of this emperor, all his relations being suspected of criminal actions, Julian's father was obliged to seek his safety by flight; and his son Julian's escape was entirely owing to Marc, bishop of Arethusa, without whose care he had inevitably perished in the persecution of his family. As soon as the storm was over, and Constantius, the son of Constantine, quietly seated on the imperial throne, he sent young Julian to Eusebius, bishop of Nicomedia, who was related to him by his mother's side, and who took care to breed him up in the christian faith; but at the same time put him into the hands of an eunuch called Mardonius, to teach him grammar. This eunuch was a pagan; and he had one Eulolius, a very unsteady christian, for his master in rhetoric. Julian made a very quick progress in learning; and,

and, being sent at length to Athens to complete his education, he became the darling of that capital nursery of polite literature, and particularly commenced an acquaintance with St. Basil and Gregory of Nazianzen. This last, however, observed something in him which rendered his sincerity in the christian faith suspected: and it is certain, that, notwithstanding all the care of his preceptor Eusebius, this young prince was entirely perverted by Maximus, an Ephesian philosopher and magician. His cousin Constantius the emperor was advertised of his conduct; and Julian, to prevent the effects, and save his life, professed himself a monk and took the habit, but, under this figure in public, he secretly embraced paganism. Some time before, his brother Gallus and he had taken orders, and executed the office of reader in the church; but the religious sentiments of the two brothers were widely different.

As soon as Julian had attained the age of manhood, according to the Roman law, Constantius, at the solicitation of his consort, the empress Eusebia, raised him to the dignity of Cæsar: this was done on his birth-day, Nov. 6, 355; and at the same time the emperor gave him his sister Helena in marriage, and made him general of the army in Gaul. Julian filled his command with surprizing abilities, and shewed himself every way equal to the trust; which was the more extraordinary, as, being bred to the church, he had never any instructions in the military art. The principal officers under him, from whom he was to expect assistance, were very backward in performing this service; restrained apparently by the danger of seeming too much attached to him, and thereby incurring the emperor's displeasure, whose jealousy on this head was no secret. Under all these disadvantages, our young warrior performed wonders: he was not afraid to undertake the enterprize of driving the barbarians out of Gaul; and he completed the design in a very little time, having obtained one of the most signal victories of that age, near Strasbourg. In this battle he engaged no less than seven german kings, one of whom was the famous Chrodormairus; who had always beaten the Romans till this time, but was now Julian's prisoner. The defeat of the Salii and Chamavi, French people, followed at the heels of this victory; and the Germans, being beaten again, were constrained to beg a peace. Our hero was crowned with these glorious laurels, when Constantius, who was hard pressed by the Persians, sent for a detachment of troops from the army in Gaul to augment his forces. This order was ill relished by the Gauls, who stomached much the going to fight out of their own country. Julian took advantage of this ill humour, and got himself declared

declared emperor by the army; but, not being able to prevail with Constantius to recognize him as such he went with these troops to Illyria, where he continued till the death of Constantius, which happened Nov. 2, 361.

Julian no sooner saw himself master of the world, than he threw off all the disguise of his religion, expressly professed himself a pagan, ordered their temples to be set open, and re-established their worship: he also assumed the character and station of the sovereign pontiff, and was invested therein with the whole pagan ceremonial, resolving to efface the mark of his baptism by the blood of the heathen sacrifices. In short, he resolved to effect the utter ruin of christianity: and, having observed how ill violent measures had answered the purpose of his predecessors, insomuch that, on the contrary, the blood of the martyrs had proved the seed of the christian church, he went to work the contrary way; and employed such arms against it as must probably have ended in its destruction had it been a mere human invention, as he represented it. We find in this emperor all the great qualities which a projector could conceive, or an adversary would require, to secure success. He was eloquent and liberal, artful, insinuating, and indefatigable; which, joined to a severe temperance, a love of justice, and a courage superior to all trials, first gained him the affections, and soon after the peaceable possession, of the whole empire. He was bred up in the christian religion from his infancy, and was obliged to profess it to the time when he assumed the purple. His aversion to his uncle Constantine and his cousin Constantius, for the cruelties exercised on his family, had prejudiced him against the christian religion; and his attachment to some platonic sophist, who had been employed in his education, gave him as violent a bias towards paganism. He was ambitious; and paganism, in some of its theurgic rites, had flattered and encouraged his views of the diadem. He was vain, which made him aspire to the glory of re-establishing the ancient rites. He was extremely knowing, and fond of grecian literature, the very soul of which, in his opinion, was the old theology: but, above all, notwithstanding a considerable mixture of enthusiasm, his superstition was excessive, and what nothing but the blood of hecatombs could appease.

With these dispositions he came to the empire, and consequently with a determined purpose of subverting the christian and restoring the pagan worship. His predecessors had left him the repeated experience of the inefficacy of downright force. The virtue of the past times then rendered this effort fruitless, the numbers of the present would have made it now dangerous: he found it necessary therefore to change

his ground. His knowledge of human nature furnished him with arms; and his knowledge of the faith he had abandoned enabled him to direct those arms to most advantage. He began with re-establishing paganism by law, and granting a full liberty of conscience to the christians. On this principle, he restored those to their civil rights who had been banished on account of their religion, and even affected to reconcile to a mutual forbearance the various sects of christianity. Yet he put on this mask of moderation for no other purpose than to inflame the dissensions in the church. He then fined and banished such of the more popular clergy as had abused their power, either in exciting the people to burn and destroy pagan temples, or to commit violence on an opposite sect: and it cannot be denied, but that their turbulent and insolent manners deserved all the severity of his justice. He proceeded to revoke and take away those immunities, honours, and revenues, which his uncle and cousin had granted to the clergy. Neither was his pretence for this altogether unreasonable. He judged the grants to be exorbitant; and, besides, as they were attendant on a national religion, when the establishment came to be transferred from christianity to paganism, he concluded they must follow the religion of the state. But there was one immunity he took away, which no good policy, even under an establishment, should have granted them; and this was an exemption from the civil tribunals. He went still farther: he disqualified the christian laity for bearing office in the state; and even this the security of the established religion may often require. But his most illiberal treatment of the christians, was his forbidding the professors of that religion to teach polite letters, and the sciences, in the public schools; and Amm. Marcellinus censures this part of his conduct as a breach in his general character of humanity, (lib. xx. c. 10.) His more immediate design, in this, was to hinder the youth from taking impressions to the disadvantage of paganism; his remoter view, to deprive christianity of the support of human literature. Not content with this, he endeavoured even to destroy what was already written in defence of christianity. With this view he wrote to the governor and treasurer-general of Egypt, to send him the library of George bishop of Alexandria, who, for his cruelty and tyranny, had been torn in pieces by the people: nay, to such a length did his aversion to the name of Christ carry him as to decree, by a public edict, that his followers should be no longer called christians, but galileans; well knowing the efficacy of a nick-name to render a profession ridiculous. Mean while, the quarrels and animosities between the different sects of christianity furnished him

him with the means of carrying on these projects. Thus, being well assured that the arian church of Edessa was very rich, he took advantage of their oppressing and persecuting the Valentinians to seize every thing belonging to that church, and divided the plunder among his soldiers; scornfully telling the Edessians, he did this to ease them of their burthens, that they might proceed more lightly, and with less impediment, in their journey to heaven. He went farther still, if we may believe the historian Socrates, and, in order to raise money to defray the extraordinary expence of his Persian expedition, he imposed a tax or tribute on all who would not sacrifice to the pagan idols. The tax, it is true, was proportioned to every man's circumstances; however, no doubt, it was some infringement upon his act of toleration. And though he forbore persecuting to death by law, which would have been a direct contradiction to that act, yet he connived at the fury of the people, and the brutality of the governors of provinces, who, during his short reign, brought many martyrs to the stake. He put such into governments, whose inhumanity and blind zeal for their country superstitions were most distinguished. And when the suffering churches presented their complaints to him, he dismissed them with cruel scoffs, telling them, their religion directed them to suffer without murmuring.

Such were Julian's efforts to subvert christianity; and it cannot be denied, that the behaviour of the christians furnished pretence enough for most of the proceedings against them in the view of state-policy. Besides that they branded the state religion, and made a merit of affronting the public worship, it is well known that they were continually guilty of seditions; and did not scruple to assert, that nothing hindered them from engaging in open rebellion, but the improbability of succeeding in it for want of numbers. Mean while, his projects to support and reform paganism went hand in hand with his attempts to destroy christianity. He wrote, and he preached, in defence of the gentile superstition, and has himself acquainted us with the ill success of his ministry at Beroëa. Of his controversial writings his answerer, Cyrill hath given us a large specimen, by which we see he was equally intent to recommend paganism, and to discredit revelation. In his reformation of the gentile superstition, he endeavoured to hide the absurdity of its traditions by moral and philosophical allegories. These he found provided for him principally by philosophers of his own sect, the platonists. For they, not without the assistance of the other sects, had, ever since the appearance of christianity, been refining the theology of paganism, to oppose it to that

of revelation; under pretence, that their new-invented allegories were the ancient spirit of the letter, which the first poetical divines had thus conveyed to posterity. He then attempted to correct the morals of the pagan priesthood, and regulate them on the practice of the first christians. In his epistle to Arfacius, he not only requires of them a personal behaviour void of offence, but that they reform their household on the same principle: he directs, that they who attend at the altar should abstain from the theatre, the tavern, and the exercise of all ignoble professions; that in their private character they be meek and humble; but that, in the acts and offices of religion, they assume a character conformable to the majesty of the immortal gods; whose ministers they are. And, above all, he recommends to them the virtues of charity and benevolence. With regard to discipline and religious policy, he established readers in divinity; planned an establishment for the order and parts of the divine offices, designed a regular and formal service, with days and hours of worship. He had also decreed to found hospitals for the poor, monasteries for the devout, and to prescribe and enjoin initiatory and expiatory sacrifices; with instructions for converts, and a course of penance for offenders; and, in all things, to imitate the church discipline at that time.

But the indifference and corruptions of Paganism, joined to the inflexibility and perseverance of the Christians, keeping his project from advancing with the speed he desired, he grew chagrined, and even threatened, after his return from the Persian expedition, effectually to ruin the Christian religion. He had before, in pursuance of his general scheme of opposing revelation to itself, by setting one sect against another, written to the body or community of the jews; assuring them of his protection, his concern for their former ill usage, and his fixed purpose to screen them from future oppression, that they might be at liberty, and in a disposition to redouble their vows for the prosperity of his reign; and concluded with a promise, that, if he came back victorious from the Persian war, he would rebuild Jerusalem, restore them to their possessions, live with them in the holy city, and join with them in their worship of the great God of the universe. The rebuilding of the temple at Jerusalem was a sure means of destroying Christianity, since the final destruction of that temple had been foretold both by Christ and his apostles; if therefore the lye could be given to their predictions, their religion would be no more. This scheme, therefore, he set about immediately. The completing of such an edifice would be a work of time, and he pleased himself with the glory of atchieving so bold an enterprize. Accordingly, the attempt was made, and

and what was the consequence will be seen by the following account of it from Ammianus Marcellinus. "Julian, having been already thrice consul, taking Sallust præfect of the several Gauls for his colleague, entered a fourth time on this high magistracy. It appeared strange to see a private man associated with Augustus; a thing of which, since the consulate of Dioclesian and Aristobulus, history afforded no example. And although his sensibility of the many and great events, which this year was likely to produce, made him very anxious for the future, yet he pushed on the various and complicated preparations for this expedition with the utmost application: and, having an eye in every quarter, and being desirous to eternize his reign by the greatness of his achievements, he projected to rebuild, at an immense expence, the proud and magnificent temple of Jerusalem, which, after many combats, attended with much bloodshed on both sides, during the siege by Vespasian, was, with great difficulty, taken and destroyed by Titus. He committed the conduct of this affair to Alypius of Antioch, who formerly had been lieutenant in Britain. When, therefore, this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately, and resolutely bent, as it were, to drive them to a distance, Alypius thought best to give over the enterprize. In the mean time, though Julian was still at Antioch when this happened, yet he was so wholly taken up by the Persian expedition, that he had not leisure to attend to it. He set out soon after upon that expedition, in which he succeeded very well at first; and, taking several places from the Persians, he advanced as far as Ctesiphon without meeting with any body to oppose him. However, there passed several engagements in this place, in which it is said the Romans had almost always the advantage; but the distressed condition of their army, for want of necessities, obliged them to come to a decisive battle. This was begun June 26, 363, and victory appeared to declare itself on their side; when Julian, who was engaged personally in the fight without his helmet, received a mortal wound upon his head, which put a period to his life the following night."

We have, in the course of his memoir, had occasion to exhibit some qualities to the disadvantage of Julian; yet we must in justice add, that he was sober and vigilant, free from the debaucheries of women; and, to sum up all, remarkably

mild, merciful, good-natured, and, in general, most amiable, except in his passions which arose from his aversion to christianity. Besides his answer to St. Cyril, and Misopogon, he wrote some other discourses, epistles, &c. which are so many proofs of a genius and extraordinary erudition; and written in so elegant a style, that his letters have been introduced into the grammar-schools among the Greek classics. And his rescripts in the Theodosian code shew, that he made more good laws, in the short time of his reign, than any emperor either before or after him. His works were published in greek and latin by Spanheim in 1696, 2 vols. folio.

JULIAN (Saint), archbishop of Toledo, and author of some curious theological works, which were equally distinguished for solidity and learning. His manners were as amiable as his mental endowments were exalted.

JULIO ROMANO), an Italian painter, the disciple of Raphael, with whom he was a particular favourite. He followed his master's goût, not only in the execution of the designs he gave him, but also in those he made himself. Raphael treated him as his son, and left him his heir jointly with Giovanni Francesco Penni. After Raphael's death, these two painters finished several pictures which their master had left imperfect. Julio's genius was not wholly absorbed in the art of painting, he likewise understood architecture perfectly. The cardinal Medicis, afterwards Clement VII. employed him to build the palace, which at this day is called la Vigne Madame. and, having finished the architecture, he did the painting and other decorations. The death of Leo X. was a blow to Julio; for, had his successor, Adrian VI. reigned above a year, the fine arts would have been extinct in Rome, and all the artists starved: but both revived under his successor Clement VII. who, as soon as he was Pope, set Julio to paint the hall of Constantine, where Raphael had begun the history of that emperor. This work being finished, he drew several pictures for churches and private persons. At length he left Rome, and went to Mantua, being invited to that city by Frederico di Gonzaga. This invitation was very lucky; for, having made the designs of 20 lewd prints, which were engraved by Marc Antonio, with inscriptions in verse composed by Aretine, he had been severely punished had he stayed at Rome; for, Antonio was thrown into a gaol, where he suffered a great deal of misery, and would certainly have died under it had not the interest of the cardinal of Medicis and Baccio Bandinelli saved him. Mean while, Julio followed his business at Mantua, where he left immortal proofs of his great abilities. He built the palace T. and made the city of Mantua finer, stronger, and healthier, than before. As to his painting,

ing, we may affirm, it was at Mantua chiefly that his genius took wing, and that he shewed himself to be what he was. However, his manner began to change at last, his colouring into black and red, and his design into the severe; and held so till his death, which happened at Mantua, 1546, to the great grief of the marquis, who loved him as his brother. He was a married man, and was survived by two children.

De Piles gives us the following critique upon his works. Julio Romano, he says, was the first, the most learned, and the most persevering, disciple of Raphael. His imagination, which was, as it were, buried in the execution of the designs of his master, as long as he was his disciple, when she found herself free, took wing at once, or rather as a torrent that, being penned up, breaks over its banks, and rushes with an impetuous course: so Julio Romano, after having produced several easel-pieces, and painted great works in the Vatican-hall from Raphael's designs, before and after Raphael's death, presently changed his manner, when his genius was at liberty, and suffered it to take its rapid course, as is to be seen in his paintings at Mantua: however, it was not that graceful vein, nor that soft fire of fancy, which, though borrowed before, yet made it doubtful whether some of the pictures were his or his master's. When he was entirely free, and the piece all his own, he animated it with ideas more severe, more extraordinary, and even more expressive, but less natural, than the works of Raphael. His inventions were adorned by poesy, and his dispositions uncommon and of a good goût. His studies in polite learning were of great service to him in his painting; for, in designing the antique sculptures, he drew those proofs of learning which we observe in his pictures. It seems by his works, that his thoughts were wholly taken up with the grandeur of his poetical ideas; and that, to execute them with the same fire that he conceived them, he contented himself with the practice of design, which he had chosen without varying the airs of his heads or his draperies. It is visible also, that his colouring, which was never very good, became worse at last; for, his local colours [T], which were composed of brick-colour and black, were not supported by any intelligence of the chiaro-oscuro [U]. His fierce way of designing, and his terrible expression, became so habitual

[T] The local colour is that which is natural to each object in whatever place it is found; which distinguishes it from others, and perfectly marks its character.

[U] This is the art of distributing lights and shadows advantageously, as

well on particular objects as on a picture: on particular objects, to give them a convenient relief and roundness; and in the picture in general, to expose the objects with pleasure to the view of the spectators, by giving the eye an occasion to rest.

to him, that his works are easy to be known. This manner is very great, it is true, being formed after the antique basso-relievos, which he had carefully studied, and especially the Trajan and Antonine pillars, which he designed throughout: yet, these fine things, which are sufficient of themselves to make a skilful sculptor, must be accompanied with the varieties of nature to form a great painter. The draperies, which commonly contribute to the majesty of figures, are the shame of his, being poor and of an ill goût. There is little variety to be seen in the airs of his heads; that which is to be found in his works consists only in the different kinds of objects, of which his compositions are full, and in the adjustments which enrich them, and proceeds from the universality of his genius for all sorts of painting: he did all well alike, landscapes and animals; by which means his productions, for what they contain, will always be admired by the judicious.

JULIUS II. called before Julian de la Ruvere, was born at Arbizuola about 1440, being the son of Raphael de la Ruvere, brother to pope Sixtus IV. He had been successively bishop of Carpentras, Albano, Ostia, Bologna, and Avignon. He had also been dean of the college of cardinals; and was created one himself in 1471, by his uncle Sixtus, who had likewise given him the command of the ecclesiastical troops against some rebels in Umbria; an employ which exactly suited his genius. In 1480, he was sent legate into France; was afterwards at the head of a party in four conclaves; and, at last, had the address of raising himself to the pontificate. There was a very singular circumstance in his election: for he may be said to have been made Pope before the cardinals entered the conclave: he was sure of it, and was Pope at his coming into it, in defiance of the proverb, that he, who is Pope at his entering into the conclave, comes out a cardinal. This sudden election was the more extraordinary, as; having always shewn himself of a turbulent and formidable disposition, he must necessarily have created himself enemies among persons of high distinction. But money and intrigue will effect all things; and he was actually elected the very night of their first entrance into the conclave, between the last of October and the first of November, 1503.

As no man was ever formed with a more martial soul than he, so it is said that he took the name of Julius in memory of Julius Cæsar. Moreover, we are told, that, contrary to the custom of his predecessors, he wore his beard long, in order to give himself a more venerable aspect. One of the first exercises of his sovereignty was the bull of dispensation for

for the marriage of Henry, then prince of Wales, with Catharine of Arragon, his brother's widow; the bull was granted Decr. 12, 1503. However, when the English ambassadors arrived the following year at Rome, to do homage to the Pope for their kingdoms, and presented their letters of credence, beginning in these terms, "Henry, by the grace of God, king of England and France, and lord of Ireland," Robert, bishop of Roussillon, ambassador of France, being present, immediately fell on his knees, and begged the Pope not to receive the English ambassadors in that quality; which was granted by his holiness; accordingly, the words "and France" were expunged. And the French ambassador caused an act thereof to be entered in proper form.

Notwithstanding the notorious simony which raised Julius to the popedom, he published a bull 1505, by which it was ordained, that, in case of simony in the election of the Popes, either practised by the elected or the electors, the election should be deemed null; and that an action might be brought against the elected, as against an heretic, and the assistance of the secular arm implored to punish him by deposition; that both himself, and all that had concurred in his election should be deprived of the cardinalate, and of every benefice, fief, dignity, and estate, that they possessed; and, lastly, that those cardinals, who had not consented to this simony, might elect another Pope, and call a general council upon the occasion. This was a very good bull; he summoned also, in 1612, a council to meet at the Lateran, and established a congregation, consisting of eight cardinals, in order to restore the discipline, to reform the manners, to suppress the licentiousness of the court of Rome, and to take away other abuses that had crept into the church: he made a speech upon the scandal of these corruptions in that court, which ought to be the mansion of virtue and the centre of holiness; whence the whole universal church might draw, as from a pure fountain, their rules and maxims of good manners, as well as the principles of religion. The sovereign pontiff, continued he, ought to sanctify those whom he prefers, and none but saints ought to be preferred by him, &c. Notwithstanding all this, he troubled himself little about the reformation of manners: his predominant passion was war; and accordingly we find him figuring under the banner of Belona much more than that of Christ.

As he entered upon the pontificate in an ill humour with the Venetians, who had conquered and taken a great number of places to which the pope laid claim, he struck up a formidable league with the emperor and the French king against that republic; so that the Venetians were threatened with

with imminent ruin. But they found their safety in the slowness of the emperor Maximilian, and in the inconstancy, not to say perfidy, of the pope, who, seeing the powerful army which was sent into Italy by Lewis XII. presently grew jealous of that monarch, as designing to reduce a great part of the country under his dominion. In this disposition, he set the emperor against Lewis, who thereupon disbanded his army, and returned immediately to France, had not he been stopped by Ferdinand of Arragon who desired to have a conference with him. The two monarchs had accordingly an interview at Savona, where it is said they entered into measures for deposing Julius by a council; and Maximilian entered into the same design. Mean while, the pope had raised an army; and, putting himself at the head of it, had begun to execute his designs, by taking Baglioni, Bologna, and Feroufa. He then proceeded directly against the Venetians: that republic, besides Cervia, which they had held for almost two centuries, and Ravenna from 1441, were still masters of many places in Romagna. At first, Julius demanded these demesnes in a civil manner, but, that proving ineffectual, he had recourse to arms; and, being unable to sustain the whole weight of the war by himself, he laid aside his resentments against Maximilian, Lewis, and Ferdinand, and even projected an alliance with these three princes; a vast design! yet he found means to effect it; and the league was concluded at Cambray in 1508, whence it took its name.

The emperor and Lewis immediately signed the treaty; but the pope, though the cardinal d'Ambrose had signed in his name, shewed, by his conduct, that he had no intention to go on so fast. He feared the consequences of the emperor's obtaining an establishment in Italy; nor was he sufficiently inclined to Lewis XII. to increase his power. He chose rather to recover the demesnes of the ecclesiastical state without favouring either of the two sovereigns. Wherefore, as the Venetians seemed to be alarmed by the league, he first sounded their ambassadors, to know if their masters were disposed to give any satisfaction to the holy see by surrendry at least of Faenza and Rimini. But, this being rejected by that senate, the pope accepted and ratified the famous league of Cambray, March 22, 1509: and, as soon as he understood the French were drawing the cannon against the republic, he began to lance his thunderbolts the same way; and published a monitory in form of a bull, admonishing them to restore the usurped demesnes of the church, with all the profits they had received from them, upon pain of putting the city of Venice itself, with all its territories, under an interdict. The Venetians, on their side, avoided this stroke by appealing, as usual, to a general council

council: upon which the pope published a second bull, July 1, 1509, wherein he actually interdicted the whole country of Venice, and all its inhabitants.

It is foreign to our plan to enter into a detail of the several conquests made by the king of France, the emperor, and the pope, over the Venetians. It is sufficient to observe, that the pope became master of the citadel of Ravenna, and the doge wrote to him in the most submissive language, leaving him to make his own terms without reserve, provided he would receive six ambassadors, to beg absolution from the censures they had incurred, and admit them to kiss his feet. The pope was so much softened by this submission, that, in spite of all opposition from the princes in league with him, he proposed in the consistory to receive these ambassadors, to which the cardinals consented. Thus Julius reunited himself with the Venetians: he struck up also a new treaty with Lewis XII. by which the latter yielded to the pope the nomination of all the bishoprics then vacant in his dominions, without comprehending those which should hereafter become vacant; but this article of the vacant bishoprics created new broils between them: and, though this affair was accommodated, yet the Pope, little regarding the crime of perfidy, raised all his forces against Lewis. Upon this, the emperor, who had recovered all his ancient demesnes by the assistance of France, made a new treaty with Lewis against the Venetians; which threw them into such a consternation, that they put themselves absolutely under the pope's direction, who, in return, projected a league against France, into which he actually engaged the Swiss cantons. This was in 1510. The short remainder of this Pope's reign was little else but a series of sieges and campaigns, in which the pope himself did not hesitate to undergo all the labours and hardships of the lowest officers under him. Hence, at the siege of Mirandola, as Montrelet remarks, "Julius abandoned St. Peter's chair, to assume the title of Mars, the god of war, to display his three crowns in the field, and to sleep in a watch-tower; and God knows what a charming figure these mitres, crosses, and croziers, made, fluttering up and down the fields. The devil was not so silly as to be there; for, benedictions were too cheap."

He died Feb. 23, 1513, aged above 70. The martial humour of this pope gave occasion to many writers to assert, that he one day threw St. Peter's keys into the Tiber, in order to make use only of St. Paul's sword: and it may be said, that, if he was not endowed with the qualities which form the good bishop, he had at least those of a conquering prince. He had great courage, and a head well turned for politics, by which he formed alliances, or broke them, as it suited his interest.

He

He was a lover of wine and women, and not without suspicion of even less pardonable vices with his own sex. There is not a single crime he escapes being accused of, in a satire, intitled, "Julius Exclusus, or, A Dialogue of Pope Julius with St. Peter at Paradise-gate [x];" However, he did not fail to copy his predecessors in the spirit of enlarging the power and dominion of the papal see: and this will always atone for a multitude of sins.

JUNCKER (CHRISTIAN), a native of Dresden, about the year 1668, and celebrated for his knowledge of medals. He translated a great number of classic authors into german, and published various editions of their works, with notes. in the manner of Minellius. His poverty obliged him to dismiss his works in haste; but we have many of his performances alike creditable to his learning and his taste: among these are, "Schediasma de diariis Eruditorum;" "Centuria Fœminarum eruditione & scriptis illustrium;" "Vita Lutheri de nummis, &c." he died 1714.

JUNGERMAN (GODFREY), known by an edition which he published of "Julius Pollux;" as well as by a latin translation of "Longus," with notes. Some letters, also, of his have been preserved and printed. He died at Henau, in 1610, after having been professor of law at Leipfic.

JUNGERMAN (LEWIS), brother of the preceding, cultivated botany with success, and published works on the subject of natural history. He died at Altorf in 1653.

JUNILIUS, bishop of Asturia, in the sixth century. We have from him two books on the divine law, in the form of dialogue, which are a kind of introduction to the study of scripture.

JUNIUS (ADRIAN), a learned Hollander, was born, 1511 or 1512, at Horn, of which place his father had not only been secretary, but five times burgomaster. Having passed through his first studies at Haerlem and Louvain, he fixed upon physic for his profession; and, for his improvement, resolved to travel abroad. Accordingly, going first to France, he put himself under the care of James Houlier, a celebrated physician at Paris. Thence he went to Bologna in Italy, where he was admitted M.D. and afterwards, passing through several parts of Germany, crossed the Channel into England. Here he became physician to the duke of Norfolk. in 1543, and was

[x] This satire, become exceedingly scarce, hath lately been reprinted by Dr. Jortin, in the Appendix to his "Life of Erasmus." It hath usually been ascribed to Erasmus; and, says Jortin, "I do not wonder at it; for it is very elegant and ingenious, and very

much in his manner and style. At least, I know of no person in his days, besides himself, who can be supposed to have been both able and willing to write it." Yet Erasmus always disowned it in the most peremptory and solemn manner.

afterwards retained in that quality by a certain great lady. He continued in England several years, and wrote many books there: among others, a greek and latin lexicon. He dedicated this work, in 1548, to Edward VI. with the title of king. Edward not being acknowledged such by the pope, our author, who was of that religion, fell under the displeasure of the court of Rome for his dedication, and was prosecuted for it a long time after. His works were put into the "Index Expurgatorius," where he was branded as a calvinist, and an author "*damnatae memoriae*," of condemned memory; a disgrace which gave him great uneasiness and concern; and, in order to be freed from it, having laid his case before cardinal Granville, he applied, by the advice of Arias Montanus, directly to the pope, and prepared an apology, shewing the indispensable necessity he was under of giving Edward the title of king, and, at the same time protesting he had alwas been a good catholic.

Before the death of Edward, he returned to his own country, and led a sedentary life, closely pursuing his studies: but, upon the accession of queen Mary, he returned thither; and, being a very good poet, he published, in 1554, an epithalamium on the marriage of Philip II. with that queen. This address could not fail of making an eclat, and introducing him in a favourable light to that court; whence he would probably have made a considerable fortune, had not the turbulent state of those times driven him home again. He confined himself sometime in Horn, but, after a while, settled at Haerlem; and repaired the disappointment he sustained, respecting his finances in England, by marrying a handsome young gentlewoman, who brought him a good fortune; which he knew how to improve by making the most of the dedications to his books, of which he published three at Haerlem in 1556. Some years after he accepted an offer from the king of Denmark, to be his physician, with a considerable salary, and removed to Copenhagen; but, neither liking the climate nor genius of the inhabitants, he left the country very abruptly, without even taking leave of the king. This was probably in 1564. Returning to Haerlêm, he practised physic, and was made principal of the college, or great school, in that town. He continued there till the place was besieged by the Spaniards in 1573, when he found means to get out of it, by obtaining leave to attend the prince of Orange, who desired his assistance as a physician: but the rifling and plundering of his library, when the city was taken, threw him into the utmost grief. He had left a great many works in it, which had cost him much pains and labour; and the loss was aggravated by this circumstance, that they were almost fit for the press. In this

this exigency he went to Middleburgh, where the prince had procured him a public salary to practise physic: but the air of the country did not agree with his constitution; and he fell into some disorders, which, with the grief he felt for the loss of his library, put an end to his life in 1575. There was a design to have given him a professorship at Leyden, which university was but just rising when he died. He had a prodigious memory, which enabled him to treasure up a vast stock of learning. Besides his skill in physic, which was his profession, he was an historian, poet, philosopher, and understood perfectly eight languages. His works make up 24 articles, among which are, “*Lexicon Græco-Latinum*, 1548;” “*Adagiorum ab Erasmo omifforum centuriæ octo & dimidia*, 1558:” which last was published after his death, as others of his pieces were.

JUNIUS, or DU JON (FRANCIS), professor of divinity at Leyden, was descended of a noble family; and born at Bourges, 1545. At 13, he began to study the law; and afterwards went to Geneva, to study the languages; but, being restrained and defeated in his pursuits, for want of a proper support from his family, he resolved to get his bread by teaching school. He followed this way of life in Geneva, till 1565; when he was made minister of the Walloon church at Antwerp. But this was both a troublesome and dangerous post, on account of the tumultuous conflicts between the papists and protestants at that time: and he was soon obliged to quit it, and to withdraw into Germany. He went first to Heidelberg, where the elector, Frederic III. received him very graciously. He then made a visit to his mother, who was still living at Bourges; after which, returning to the Palatinate, he was made minister of the church of Schoon there. This was but a small congregation; and, while he held it, he was sent by the elector to the prince of Orange’s army, during the unsuccessful expedition of 1568. He continued chaplain to that prince till the troops returned into Germany; when he resumed his church in the Palatinate, and resided upon it till 1579. This year his patron, the elector, appointed him to translate the Old Testament, jointly with Tremellius: and this employ brought him to Heidelberg. He afterwards read public lectures at Neustadt, till prince Casimir, administrator of the electorate, gave him the divinity-professor’s chair at Heidelberg. He returned into France with the duke de Bouillon; and paying his respects to Henry IV. that prince sent him upon some employ to Germany. Returning to give an account of the discharge of his commission, and passing through Holland, he was invited to be divinity-professor at Leyden; and, obtaining the permission of the French ambassador, he accepted the offer:

offer: this was in 1592. He had passed through many scenes of life, and he wrote an account of them himself this year: after which, he filled the chair at Leyden, with great reputation, for the space of ten years, when he was snatched off by the plague in 1602.

He was married no less than four times, and by his third wife had a son, who is the subject of the next article. The titles of his works are 64 in number; so that he should seem to have known no other pleasures than what arose from labour. What he is chiefly, and almost only, known for now, is his latin version of the hebrew text of the Bible, jointly with Tremellius. Scaliger, according to his custom, abused him while living, but extolled him when dead. Du Pin says, that he was certainly a good grammarian, but no very great divine. Bayle calls him a learned and an honest man, and so far from running into extremes with religious zealots as to believe that good men might be saved in any communion. In the account of his own life, he relates of himself two very extraordinary things: one, that, though in his youth he had a most singular aversion to love, gallantry, or any connection with females, he yet lived to marry four wives; the other, that he was in that season of his life seduced into atheism, from which he represents himself as almost miraculously redeemed.

JUNIUS (FRANCIS) or FRANÇOIS DU JON, son of the preceding, was born at Heidelberg in 1589; and received the first elements of his education at Leyden, apparently with a view to letters: but, upon the death of his father at 1602, resolving to go into the army, in the service of the prince of Orange, he applied himself particularly to such branches of the mathematics as are necessary to make a figure in the military life. He had made a good progress in these accomplishments at 20 years of age; when the war, being concluded by a truce for 12 years in 1609, put him upon a different course. He determined to fall in with the state of the times, and cultivate the arts of peace by a close application to study. At this time he collected, digested, and published, some of his father's writings. After some years spent thus in his own country, he resolved, for farther improvement, to travel abroad. With that view, he went first to France, and then crossed the water to England, in 1620. He recommended himself, by his learning and the sweetness of his manners, to the literati there; and, being taken into the family of Thomas earl of Arundel, he continued in it for the space of 30 years: During his abode there, he made frequent excursions to Oxford, chiefly for the sake of the Bodleian and other libraries: where, meeting with several anglo-saxon books, he resolved to make an advantage of them, and

and to study the language, which was here neglected. He perceived, by the knowledge he acquired in the anglo-saxon tongue, that it would be of service to him for discovering many etymologies necessary to clear up the Flemish, Belgic, German, and English, languages; and therefore devoted himself wholly to that study. He afterwards learnt the ancient language of the Goths, Franks, Cimbri, and Frisians; whereby he discovered the etymology of several Italian, French, and Spanish, words: for, the Goths, Vandals, French, Burgundians, and Germans, spread their language in the provinces they conquered, of which some vestiges are still left.

After he had applied himself sufficiently for the acquiring of these languages, he discovered, as he declared both privately and publicly, that the Gothic was the mother of all the Teutonic tongues: whence sprang the old Cimbrian, transmitted to posterity by the remains of the Runic, as likewise the Swedish, Danish, Norwegian, Icelandic; in which the inhabitants of the country expressed their thoughts at that time. From the anglo-saxon, which itself is either a branch of the Gothic or its sister, and daughter of the same mother, sprang the English, Scotch, Belgic, and the old language of Friesland. From the Gothic and Saxon languages, sprang that of the Franks, which is the mother-tongue of Upper-Germany. He was so passionately fond of this study, that, after 30 years chiefly spent upon it in England, being informed there were some villages in Friesland where the ancient language of the Saxons was preserved, he went thither, and lived two years among them. Then, returning into Holland, he met with the old gothic MS. called the Silver One; because the four gospels are written there in silver gothic letters. He devoted his whole study in the explication of it, which he completed in a little time; and published it, with notes of Dr. Marshall, in 1665 [v]. He returned into England in 1674, in order to peruse such english-saxon books as had hitherto escaped his diligence, especially those in the cottonian library. Oct. 1676, he retired to Oxford. He was now 87; and intended not to leave that beloved university any more. At first, he had lodgings opposite to Lincoln-college, for the sake of Dr. Marshall, rector of that society; who had been his pupil in the study of the northern languages, and was then a great critic, as well as Junius, in

[v] The title is, "Glossarium Gothicum in quatuor evangelia Gothica, Dordrac. 1665," 4to. Dr. Marshall's performance is intitled, "Observationes in evangeliorum versiones per

antiquas duas, Gothicam sc. & Anglo-Saxonicam, &c." *ibid.* See some account of Dr. Marshall in *Ath. Oxon.* Vol. II. col. 782-3.

them. Afterwards, he intended to put some of his notes and collections into order; and, to avoid the interruption of frequent visits, he removed to an obscure house in St. Ebbe's parish, where he digested some things for the press, and made a deed of gift of all his MSS and collections to the public library [z].

Aug. 1677, upon the invitation of his nephew, Dr. Isaac Vossius, canon of Windfor, he went to his house; and there was seized of a fever, which carried him off Nov. 19th following. His corpse was interred in St. George's chapel, within the castle; and the following year a table of white marble was fixed to the wall, near his grave, with an inscription in latin. He was not only master of great erudition, but likewise led an excellent life, being free from any vicious habit. He did not thirst after riches or honours, his books were his only care; and perhaps no one ever studied more, without prejudicing his health. He used to rise at four in the morning, both winter and summer, and study till dinner-time, which was at one: after dinner he used himself, for his health's sake, till three, in some bodily exercise, walking, or running: he returned to his studies at three, and did not leave them till eight, when he went to supper, and then to bed. He very seldom stirred abroad, and never but when some business obliged him. Notwithstanding this, he enjoyed a perfect state of health, and was never once sick. Though he spent so long a series of years in this solitary manner, poring upon barbarous books and wild words, and making five Gothic or Teutonic lexicons, yet it did not any ways lessen the gaiety of his temper, not even in his extreme old age. He was free from pcevishness, and affable to those who visited him, though he did not like to be interrupted. We shall now speak of his printed works. Besides the "Glossarium Gothicum," they are but few; the chief of which is that intituled "De pictura veterum, 1637" 4to. and printed again, with large additions, 1694, at Rotterdam, in folio. He printed likewise an English translation, intituled, "The Painting of the Ancients;" in three books, with additions and alterations, Lond. 1638. To the folio edition was prefixed his life, written by Grævius. 2. "Observationes in Willeramii Francicam paraphrasin Cantici canticorum, Amst. 1655," 8vo. 3. Several letters in "Ger. Joh. Vossii & cla-

[z] There is a list of them in Ath. Oxon under this article. The chief is his Glossary, in six languages, explaining the origin of the northern languages. It contains nine volumes, Northamptonshire.

rorum virorum ad eum epistolæ, London, 1690," fol. where Vossius styles our author "Vir omnifaria doctrina & generis splendore ornatissimus." De orig. & prog. idolatr. lib. 3. c. 5.

JUNTAS, the names of two celebrated printers in the fifteenth and sixteenth centuries. Philip began to print at Geneva in 1497, and died in 1519. Bernard Junta, his brother, or, as some say, only his cousin, was of equal reputation. The editions of the greek classics by Philip Junta are in very great estimation.

JUNTA (**THOMAS**), a physician, as some say, of Venice; he published, about the year 1554, a learned treatise concerning the battles of the ancients.

JURET (**FRANCIS**), a native of Dijon, was an excellent scholar and critic. He published some notes on Symmachus, and some poetical pieces in the "*Deliciæ Poetarum Gallorum*." He died in 1626.

JURIEU (**PETER**), a French protestant divine, sometimes called the Goliath of the protestants [A], was born Dec. 24, 1637. His father, Daniel Jurieu, was minister of the reformed religion at Mer; his mother, the daughter of Peter du Moulin, minister and professor at Sedan. He was sent, after the first rudiments of his education under Rivet in Holland, to his maternal uncle Peter du Moulin, then in England; where, having finished his theological studies, he took orders in that church: but, upon the death of his father, being called home to succeed him at Mer, and finding what he had done in England disliked by the reformed in his own country, he submitted to a re-ordination by presbyters, in the form of the foreign protestants. After some time, he officiated in the French church of Vitri; where the people were so much pleased with him, that they did all in their power to obtain him for their proper minister: and it was here that he composed his "*Treatise of Devotion*." Before this, in 1670, he had brought himself into the notice of the public, by refuting a project for re-uniting all the sects of christianity, wrote by d'Huiffeau, minister of Saumur. He was afterwards invited to Sedan, where he discharged the office of professor in divinity and hebrew with great reputation. In 1673, he wrote his "*Preservative against popery*," which he opposed to the exposition of the doctrine of the catholic church by M. de Meaux, bishop of Condom: and, in 1675, that prelate had disguised the first part of his work, intituled, "*A Vindication of the Morality*

[A] This title was given him ironically by the papists. See Bayle's Dict. Rem. (L) under the article of Arnauld

Anthony, who is called his armour-bearer by the same party.

of the Protestants against the Accusations of Mr. Arnauld, &c." In 1681, the university of Sedan being taken from the protestants [a], our professor resolved to accept an invitation sent to him from that of Rouen; but discovering, meanwhile, that the French court knew the author of "*La Politique du Clergé*," he was apprehensive of coming into trouble on that account, and therefore retired hastily into Holland. He was no sooner arrived in this country, than he received an offer of the divinity-chair in the university of Groningen; but his friends having founded such a professorship for him at Rotterdam, he preferred this residence to the other: and he was also appointed minister of the Walloon church in the same town. He had not been long in this happy situation, when he produced to the public "*Les derniers Efforts de l'Innocence affligée*."

He was now in a place of liberty; and, having nothing to fear, gave full scope to his imagination, naturally too warm and sanguine. In this temper, he applied himself to study the book of "*the Revelations*," and thought he had certainly discovered the true meaning of it by a kind of inspiration; which shewed him, that France was the place of the great city, where the witnesses mentioned in the apocalypse lay dead; but not buried; and that they were to rise to life again in three years and a half, namely, in 1689. He was unalterably fixed and confirmed in this persuasion by the revolution which happened in England in 1688; insomuch, that he addressed a letter upon that subject to king William, whom he considered as the instrument intended by God to carry his designs into execution. In the mean time, this was charged upon him as an artifice, only to prepare people for a much greater revolution; and he was suspected to harbour no other design than that of exciting people to take up arms, and setting all Europe in a flame. The foundation of this belief was his not shewing any signs of confusion after the event had given the lye to his prophecies: they built likewise on this, that, after the example of Comenius, he had attempted to re-unite the Lutherans and calvinists, in hopes of increasing the number of troops to attack Antichrist. But these accusations were brought only by the romanists, his constant enemies. Those who were nearer him saw very plainly, that his prophecies

[a] The principality of Sedan had been a sovereign state till 1642; when the duke of Bouillon yielded it up to Lewis XII. on condition that every thing should continue in the state in which it then was. Lewis XIV. ratified the same treaty; and promised, that the protestant religion should be there

maintained, with all the rights and privileges which it then enjoyed: yet all this could not save the university: the king even ordered, that it should be suppressed before any other: the decree was made July 9, 1687, and notified to the university the 14th of the same month. Des Maizeaux, "*Life of Bayle*."

were the effect of enthusiasm, and what he called conviction; and that, under this prepossession, he gave into the belief of a great number of prodigies, which he vouched for so many presages or forerunners of the accomplishment of the prophecies.

His chagrin upon this occasion was great; and it was not a little heightened, when he thought himself insulted upon the falsehood of his interpretations. He was so unfortunate as to quarrel with his best friends, because they opposed his sentiments. This drew him into violent disputes, and particularly with Mr. Bayle [c], who wrote against him. The opposition of Bayle was the more resented by him, as he had been a friend to him, and was instrumental in procuring him the philosophical chair at Sedan in 1675. They seem to have been very intimately connected; for, after the suppression of that university, they were preferred together to different professorships at Rotterdam in 1681; and they both wrote against Maimbourg's "History of Calvinism" in 1682. But here, it is said, the first seeds of the quarrel between them were sown. Both the pieces excelled in different ways. Jurieu's was more complete and full than Bayle's, and he answered Maimbourg with a great deal of strength; but then the reader did not meet there with that easy and natural style, those lively and agreeable reflections, which distinguished the latter. The preference given to Bayle was observed by Jurieu with disdain: he began to look upon Bayle as his competitor, conceived a jealousy and hatred for him; and to what length it was carried afterwards may be seen in the article of Bayle. In short, it must not be dissimbled, that our author's conduct was far from being commendable in regard to Bayle, or any of his antagonists. Even those synods, where his authority was the greatest, engaged in the contest, and justified Mr. Saurin, pastor of Utrecht, and other persons of merit, whom Jurieu had not spared to accuse of heterodoxy: nay, the matter was carried so far, that, in some of these church parliaments, there passed decrees, wherein, though his name was not mentioned, yet the opinions he had advanced upon baptism, justification, and the new system of the church, were absolutely condemned. These troubles continued while he lived, and at length threw him into a lowness of spirits, under which he languished for several years before his death; for he

[c] See the article of Zuërius Boxhornius, in the last volume of his *Dict. Rem.* (o), where there is a particular account of the proceedings in some syn-

nods against our author, upon information of his having maintained, that it was lawful to hate one's enemies.

did not die till 1713, at Rotterdam, in his 76th year. Some other of his writings are mentioned below [D].

JURIN (Dr. JAMES), a distinguished person, who cultivated medicine and mathematics with equal success. He was secretary of the Royal Society in London, as well as president of the College of Physicians there. He had great disputes with Michellotti upon the momentum of running waters, with Robins upon distinct vision, and with the partizans of Leibnitz upon moving bodies. A treatise of his "upon Vision" is printed in Smith's "Optics." He died in 1750.

JUSSIEU (ANTONY de), an eminent botanist, was born at Lyons in 1686. He cultivated, with so much success, a talent for natural history, which discovered itself in his earliest years, that, in 1712, he obtained a place in the academy of Sciences. After traversing various parts of Europe, he settled in Paris, where he published various works on the most interesting parts of natural history. He made an appendix to Tournesfort, and methodized and abridged the work of Barrelier, on the plants of France, Spain, and Italy. He also practised physic, and was remarkable on all occasions for giving a distinguished preference to the poor, to whom he not only gave advice, but alms. He nevertheless left behind him a very considerable fortune, of which his brother Bernard was the heir. He died of an apoplexy, at the age of 72, in 1758.

JUSSIEU (BERNARD), brother of the preceding, was also a native of Lyons, and born in 1699. Like his brother, he was a practitioner of physic, and eminent for his botanical skill and researches. He was member of various learned academies in Europe. He was curator of the plants of the Royal

[D] These are as follows: "Histoire du Calvinisme & du Papisme mise en parallele, &c. 1633;" "Lettres pastorales, trois tomes." These letters are upon the subject of the accomplishment of the prophecies. In one of them, for Jan. 1695, having quoted, as proof of the favourable intentions of the allies, a proposal for peace, drawn up by the diet of Ratisbon, which had been forged by a speculative politician in Amsterdam, he was so vastly ashamed of his having been imposed upon by this fictitious piece, that he instantly printed another edition of his letter, in which he omitted that article. "Parallels de trois Lettres pastorales de Mr. Jurieu, &c. 1696," quoted in a "Dissertation concerning defamatory Libels," at the

end of Bayle's Dict. "Traité de l'unité de l'église, &c. 1688;" "Le vray système de l'église & la véritable analyse de la foi, &c. 1686;" "L'esprit de Mr. Arnauld, 1684;" "Abrégé de l'histoire du concile de Trente, &c. 1683;" "Les préjugés légitimes contre le papisme, 1685;" "Le Jansenisme convaincu de vaine sophistiquerie;" "Le philosophe de Rotterdam accusé, atteint, & convaincu;" "Traité historique contenant le jugement d'un Protestant sur la théologie mystique, &c. 1700;" "Jugement sur les méthodes rigides & relâchées, &c. 1686;" "Traité de la nature & la grace;" "Apologie pour l'accomplissement de prophéties, 1687;" "Quelque Sermons, &c."

Garden at Paris, and invited by the king himself to superintend the arrangement of a botanical garden at Triaron. He was highly esteemed by his royal master, and enjoyed, what was no less honourable, the friendship and confidence of Linnaeus. He had numerous pupils, by whom he was effectually regarded, and died in possession of universal esteem in 1777, in the 79th year of his age.

JUSTEL (CHRISTOPHER), counsellor and secretary to the French king, was born at Paris, 1580. Having excellent parts, and a strong bent to letters, he made a great progress; and, as soon as he left the college, applying himself to the study of the councils and ecclesiastical history, he published the "Code of Canons of the Church universal, and the Councils of Africa, with Notes." He held a literary correspondence with the most learned men of his time, as Usher, Salmasius, Blondel, Sir Henry Spelman, and others, till his death, which happened at Paris in 1649. He had the character of knowing more of the middle age than any of his time. Besides the Code already mentioned, he published, in 1645, "The genealogical History of the House of Auvergne;" and divers collections of Greek and Latin canons, from several MSS. which formed the "Bibliotheca juris canonici veteris," published at Paris in 1668, in 2 vols. folio, by William Voet and our author's son: concerning whom see the next article.

JUSTEL (HENRY), born at Paris in 1620, and secretary and counsellor to the king, was a man of distinguished learning himself, as also a remarkable encourager of it in others. His house was the usual resort of men of letters, among whom we find Mr. Locke and Dr. Hickes; which shews that it was open to men of all complexions and principles. In reality, Mr. Justel always professed a particular respect for the English nation, and had an acquaintance with many great men there. He foresaw the revocation of the edict of Nantz, several years before it happened; and foretold the time to Dr. Hickes [E].

He

[E] There is something so remarkable in this affair, that the reader must be pleased with the following account of it, from a letter of Dr. Hickes to a friend. This gentleman, who, upon his travels abroad, made a considerable stay at Paris, set apart one day in the week for visiting Mr. Justel. In one of these visits, after some discourse about the Protestant churches, observed by Dr. Hickes to be in many places demolished, notwithstanding the edict of Nantz, "Alas, Sir," says Mr. Justel, "as I am wont

to talk in confidence with you, so I will tell you a secret, that almost none of us knows besides myself: our extirpation is decreed; we must all be banished our country, or turn papists. I tell it you, because I intend to come into England, where I have many friends; and that, when I come to see you among the rest, you may remember that I told it you. Upon this, I asked him, how long it would be before this sad persecution would be put into execution? He answered, within four or five years at most;

and

He sent by Dr. Hickes the original MS. in Greek of the "Canones ecclesie universalis," published by his father, and other choice MSS to be presented to the university of Oxford: upon the receipt of which benefaction, that learned body conferred on him the degree of LL.D. June 23, 1675. He left Paris in 1681, upon the persecution of the Protestants; and, coming to London, was, some time after, made keeper of the king's library at St. James's, to which is annexed a salary of 200l. per annum. He held this place till his death, Sept. 1693, and was then succeeded by Dr. Richard Bentley.

Our author wrote several books, the titles whereof may be seen in the Catalogue of the Bodleian Library.

JUSTIN, an ancient Latin historian, who abridged the large work of Trogus Pompeius, and by that abridgement has (they say) occasioned the loss of the original. But we suspect, that they mistake the cause for the effect: for, it is much more probable, that the neglect of the original occasioned the abridgement; as commonly happens in the decline of letters. Who Justin was, and when he lived, is altogether uncertain: certainly not in the reign of Antoninus Pius, as some have imagined. The abridgement is in 44 books, comprizing a history of the world from Ninus to Augustus Cæsar; and is written with great purity and elegance, excepting here and there a word, which favours of encroaching barbarism. La Mothe le Vayer thinks "his manner of writing so excellent as to be worthy the age of Augustus rather than that of the Antonines." There are editions of him in all sizes; and the best critics, particularly Grævius, have written notes upon him.

JUSTIN (surnamed the MARTYR), one of the earliest writers of the christian church, was born at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father Priscus, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy. To complete his studies, he travelled to Egypt; the usual tour on this occasion, as being the seat of the more mysterious and recondite literature at this time: he was shewn, as he tells you, at Alexandria, the remains of those cells, where the seventy translators of the

and remember, says he again, that I foretold the time.—After he had been some time in London, he made a visit to the doctor at his house on Tower-hill; where, presently after the common forms of congratulating one another [it was about the time that the bill of ex-

clusion was thrown out of the house of lords], he said, Sir, don't you remember what I told you of the persecution we have since suffered, and of the time when it would begin? and now you see all has accordingly come to pass.

Bible performed what is called the Septuagint Version. He had, from his first application to philosophy, disliked the stoic and peripatetic; and chose the sect of Plato, with whose ideas he was greatly taken, and of which he resolved to make himself master. He was prosecuting this design in contemplation and solitary walks by the sea-side, when there met him one day a grave and ancient person of a venerable aspect, who, falling into discourse upon the subject of his thoughts, turned the conversation, by degrees, from the fancied excellence of platonism to the superior perfection of Christianity; and performed his part so well, as to raise an ardent curiosity in our platonist to enquire into the merits of that religion. He gives this account himself, in his "Dialogue with Trypho;" and the result of that enquiry was his conversion, which happened about the 16th year of Trajan's reign, A. C.

132

Several of his old friends among the Heathens were not a little troubled at the loss of so eminent a person: for their satisfaction, therefore, he drew up an account of his conduct, with the reasons of it, in the view of bringing them into the same sentiments. However, in laying down his former profession, he still retained the ancient dress; preaching and defending the Christian religion under his old philosophic garb, the pallium, or cloak, of the Grecian philosophers. About the beginning of Antoninus Pius's reign, he went to Rome, and there he strenuously set himself to defend and promote the Christian cause: in which spirit finding the heretic Marcion very busy in propagating his pernicious principles, he resolved particularly to oppose him. This heretic was the son of a bishop born in Pontus, and, for deflowering a virgin, had been excommunicated. Upon this, he fled to Rome, where he broached his errors: the chief of which was, "That there are two Gods, one the creator of the world, whom he supposed to be the God of the Old Testament, and the author of evil; the other a more sovereign and supreme being, creator of more excellent things, the father of Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other Deity, whom he styled the God of the Jews." Justin encountered this heretic both in word and writing, and composed a book against his principles, which he also published. In the same spirit, when the Christians came to be more severely dealt with, traduced, defamed, and persecuted, by virtue of the standing laws of the empire, Justin drew up his first apology about the year 160; and presented it to the emperor, with a copy of his predecessor Adrian's rescript, commanding that the Christians should not be

be needlessly and unjustly vexed. This address was not without its success: the emperor, being in his own nature of a merciful and generous disposition, was moved to give orders, that the Christians should be treated more gently, and more regularly proceeded against.

Not long afterwards, Justin made a visit into the East; and, among other parts, went to Ephesus. Here he fell into the company and acquaintance of Trypho, a Jew of great note; with whom he engaged in a dispute, that held for two days: an account whereof he afterwards wrote in a piece, intituled his "Dialogue with Trypho." By the conclusion we learn, he was then ready to set sail to Ephesus. He returned at last to Rome, where he had frequent conferences with one Crescens, a philosopher of some repute in that city; a man, who had endeavoured to traduce the Christians, and represent their religion under the most infamous character. Mean while, he presented his second apology to Marcus Antoninus on the following occasion. A woman at Rome had, together with her husband, lived in all manner of wastonness, and, from a vicious course of life, had been converted to christianity; but, being reclaimed herself, sought also to reclaim her husband, till, at length, finding him quite obstinate, she procured a bill of divorce. The man, enraged at this, accused her to the emperor of being a christian: but, she putting in a petition for leave to answer it, he relinquished that prosecution; and, falling upon her converter, one Ptolomeus, procured his imprisonment and condemnation. On that occasion, Lucius, a christian, being present, presumed to represent, how hard it was, that an innocent and virtuous man, charged with no crime, should be adjudged to die, merely for bearing the name of a christian: a procedure, that must certainly be a reflection upon the government; which words were no sooner out of his mouth, than he, together with a third person, were sentenced to the same fate. The severity of these proceedings awakened Justin's solicitude and care for the rest of his brethren; and he immediately drew up his second apology, wherein, among other things, he made heavy complaints of the malice and envy of his antagonist Crescens. The philosopher, nettled at this charge, set himself to turn the emperor's disfavour against Justin; and, whether or not through the influence of Crescens, he was soon after, with six of his companions, apprehended and brought before the præfect of the city. After their examination, this sentence was pronounced, that "They who refuse to sacrifice to the gods, and to obey the imperial edicts, be first scourged, and then beheaded, according to the laws:" which was put in execution upon Justin and the rest. This happened, according to Baronius, A. C. 165, not long
 3 after

after Justin had presented his second apology; which is said, therefore, in the language of those times, to have procured him the crown of martyrdom.

JUSTINIAN, the first Roman emperor of his name, was nephew of Justin I. and succeeded his uncle in the imperial throne, Aug. 1, 527. He began his reign with the character of a most religious prince, publishing very severe laws against heretics, and repairing ruined churches; in this spirit, he actually declared himself protector of the church. While he was thus re-establishing christianity at home, he carried his arms against the enemies of the empire abroad, with so much success, that he reinstated it in its ancient glory. He was very happy in having the best general of the age. Belisarius conquered the Persians for him in 528, 542, and 543. The same general exterminated the Vandals, and took their king Gillimer prisoner in 533. He also recovered Africa to the empire by a new conquest; vanquished the Goths in Italy, taking captive their king Vitiges; and, lastly, defeated the Moors and the Samaritans. But, in the midst of these glorious successes without doors, the emperor was near sinking under a potent faction within. Hypalios, Pompeius, and Probus, three nephews of the emperor Anastasius, who was the immediate predecessor of Justin, combining together, raised a most dangerous insurrection, in order to dethrone Justinian. The conspirators made two parties, one called the Varti, and the other Veneti; and at length they grew so strong, that the emperor, in despair of being able to resist them, began to think of quitting the palace; and had certainly submitted to that disgrace, had not the empress Theodosia, his consort, vexed at his betraying so much tameness, and reproaching him with his pusillanimity, put new spirits into him. In fine, she prevailed so far, that he fortified himself against the rebels, and succeeded. Belisarius and Mundus defended him so well, that the conspiracy was broken, and the above-mentioned ring-leaders capitally punished.

The empire being now in the full enjoyment of profound peace and tranquillity, Justinian made the best use of it, by collecting the immense variety and number of the Roman laws into one body. To this end, he selected ten of the most able lawyers in the empire; who, revising the Gregorian, Theodosian, and Hermogenian codes, compiled one body, called "The Code," out of them, to which the emperor gave his own name. This may be called the statute law, as consisting of the rescripts of the emperors; but the reduction of the other part was a much more difficult task. It was made up of the decisions of the judges and other magistrates, together with the authoritative opinions of the most eminent lawyers;

lawyers; all which lay scattered, without any order, in no less than 2000 volumes and upwards. These were reduced to the number of 50; but ten years were spent in the reduction. However, the design was completed in 529, and the name of Digests or Pandects given to it. Besides these, for the use chiefly of young students in the law, Justinian ordered four books of institutes to be drawn up, containing an abstract or abridgement of the text of all the laws: and, lastly, the laws of modern date, posterior to that of the former, were thrown into one volume in the year 529, called the "Novellæ," or "New Code."

Every one is sensible of the prodigious advantage which such a regulation of the law must be to the public: we need not observe, that it is this most important transaction in the state, which has rendered Justinian's name immortal. His conduct in ecclesiastical affairs was rash and inconsiderate. For instance, Theodotus, king of Italy, had obliged pope Agapetus to go to Constantinople, in order to submit and make peace with the emperor. Justinian received him very graciously; but, withal, enjoined him to communicate with Anthenius, patriarch of Constantinople. That patriarch being deemed a heretic at Rome, the pontiff refused to obey the command; and, when the emperor threatened to punish his disobedience with banishment, he answered, without any emotion, "I thought I was come before a christian prince, but I find a Diocletian." The result was, that the hardness and resolution of the pope brought the emperor to a submission. Accordingly Anthenius was deprived, and an orthodox prelate put into his place.

After this, Justinian, resolving to take cognizance of the difference between the three chapters, published a rescript for that purpose, in form of a constitution, which created great disturbances in the empire. He also exerted his authority against the attempts of the popes Sylverius and Vigilius, both before and after the celebration of the fifth general council held in 553. Towards the latter end of his life, he fell into an erroneous opinion concerning Christ's body; which he maintained had never been corruptible, nor subject to the natural infirmities of a human body. He carried it so far as to prepare an edict against those who maintained the contrary opinion, and intended to publish it; but was prevented by his death, which happened suddenly, in 565, at the age of 83, and after a reign of 39 years. It was this emperor who abolished the consulate. He built a great number of churches, and particularly the famous Sancta Sophia, at Constantinople, esteemed a master-piece of architecture.

JUSTINIANI (St. LAWRENCE), the first patriarch of Venice, was descended of a noble family, and born there 1381. He took the monk's habit in the monastery of St. George, in Alga, before he was a deacon; and, in 1417, became general of that congregation, to whom he gave an excellent set of rules, which were afterwards observed, and made him esteemed as one of their founders. Pope Eugenius IV. gave him the bishopric of Venice, of which he was the first patriarch, from the year 1451. This holy prelate died in 1455, and was canonized in 1690 by Alexander VIII. He left several works of piety, which were printed together at Lyons in 1568, and again at Venice 1755, folio; to which is prefixed his life, by his nephew.

JUSTINIANI (BERNARD), nephew of the above, was born at Venice, 1407-8. He pursued his first studies under Guarini of Verona, and continued them at Padua, where he took his doctor's degree. Notwithstanding he put on the senator's robe at the age of 19, yet he still prosecuted his studies under Francis Philelphi and George de Trebifonde, whom he took into his house, and retained there, till pope Calixtus III. sent for him to Rome, and employed him in several commissions. Upon his return to Venice, he was sent ambassador to Lewis XI. of France, who made him a knight in 1641. He went afterwards several times ambassador to Rome from the republic; and, in 1467, was made commandant of Padua. He afterwards became a member of the council of ten, and bore the dignity of Sage Grand no less than 20 times. In 1474, he was elected procurator of St. Mark, a post next to that of doge. He died in 1489, leaving several works in latin; the principal of which is "*De Origine urbis Venetiarum*," 1492, and 1534, fol.

JUSTINIANI (AUGUSTIN), bishop of Nebo, one of the most learned men of his time, was descended from a branch of the same noble family with the former; and born at Genoa in 1470. After having resided some time at Valencia in Spain, he entered into the order of St. Dominic at Paris in 1488; when he took the name of Augustin, in the room of Pantaleon, which he received at his baptism. Soon after, he distinguished himself by his learning, and knowledge in the languages, which he acquired in a very short time; so that Leo X. named him to the bishopric of Nebo, in the island of Corsica; in which capacity he assisted in the fifth council of Lateran, where he opposed some articles of the concordat between France and the court of Rome. The small revenue of his diocese made him desire a better, and he petitioned the pope for that purpose: but Francis I. who was
patron

patron of learned men, drew him to France, by making him his almoner, with a good pension; and he was also regius professor of Hebrew for five years at Paris. Returning to Genoa in 1522, he found every thing in confusion, by the sedition of the Adornes; whereupon he went to visit his diocese, and discharged all the duties of a good prelate, till the year 1531. In a voyage from Genoa to Nebo, he perished, together with the vessel in which he was embarked, 1536. By his last will, he left his library to the republic of Genoa.

He composed some pieces, the most considerable of which is, "*Psalterium Hebræum, Græcum, Arabicum, & Chaldæum, cum tribus Latinis interpretationibus & glossis.*" This was the first psalter of the kind which had appeared in print, and it is commended by Huetius. There came out also "*Annales de republica Genoensi,*" at Genoa, in 1537; but this was posthumous, and imperfect. There is likewise ascribed to him a translation of Maimonidis "*Moreh Nevochim.*"

JUSTIANI (FABIO), born at Genoa in 1568, was bishop of Ajaccio, where he died in 1627. He published two works, "*Index Universalis materiæ Biblicarum,*" and a commentary on the book of Tobit.

JUVARA (PHILIP), an eminent Sicilian architect, of whose skill and taste various specimens may be seen at Turin and its vicinity. Philip the Vth, of Spain, expressed a desire to have a magnificent palace constructed from a model by Juvara. The artist accordingly went to Madrid, and produced one for the inspection of the king. The queen, who had other purposes for the royal treasure, assisted by her favourite minister Patino, objected to the model as inadequate to the grandeur of a Spanish monarch. Juvara accordingly was ordered to construct a second of greater splendour. Upon this he laboured three years, when a second objection was raised to this from the same quarter, that it exceeded the ability of the royal treasury to accomplish. Juvara was then directed to form a third model, not so confined as the first, nor so magnificent as the last. The architect, perceiving himself thus trifled with, is said to have died of vexation and disappointment.

JUVENAL (DECIVS JUNIVS), the Roman satirist, was born about the beginning of the emperor Claudius's reign, at Aquinum, a town in Campania, since made famous by the birth of Thomas (thence styled) Aquinas, the much-famed founder of the scholastic philosophy. His father was probably a freed man, who, being rich, gave him a liberal education; and, agreeably to the taste of the times, bred him up to eloquence. In this he made a great progress, first under Fronto the gram-

marian,

marian, and then, as is generally conjectured, under Quintilian; after which he attended the bar, where he made a distinguished figure for many years [F]. In this profession he had improved his fortune and interest at Rome, before he turned his thoughts to poetry; the very style of which, in his satires, speaks a long habit of declamation: "*subactum redolent declamatorem*," say the critics. He is supposed to have been above 40 years of age, when he recited his first essay to a small audience of his friends; but, being encouraged by their applause [G], he ventured a greater publication. This reaching the ears of Paris, Domitian's favourite at that time, though but a pantomime player, whom our satirist had strictured, that minion complained to the emperor, who sent the poet into banishment; under pretence of giving him the command of a cohort in the army, which was quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. Juvenal was not idle during his stay there, but made such observations upon the ridiculous superstitions of that blinded people, as he afterwards wrought up into a satire [H]. After Domitian's death, he returned to Rome, sufficiently cautioned, not only against attacking the characters of those in power under arbitrary princes, but against all personal reflections upon the great men then living; and therefore he thus wisely concludes the debate, he is supposed to have maintained for a while, with a friend, on this head, in the first satire:

"*Experiar quid concedatur in illos,
Quorum Flaminia tegitur cinis atque Latina.*"

His 13th satire is addressed to Calvinus, who, he says, had then completed the 60th year of his age, and was born under the consulship of Fonteius Capito: that is, A. U. C. 811, and the 6th of Nero. If so, this satire was written anno U. C. 871, in the 3d year of Adrian, when Juvenal was above 70 years old, supposing him born in the middle or 6th year of Claudius; and hence, as it is agreed that he attained to his 80th year, he must have died about the 11th year of Adrian.

In his person he was of a large stature, which made some think him of Gallic extraction. We meet with nothing

[F] Martial, with whom our satirist contracted an early acquaintance, had addressed three epigrams to him, viz. Ep. 23, and 91, lib. 7, and Ep. 118, lib. 12; in the second of which he gives him the title of eloquent, and speaks of him as attending the bar.

[G] Quintilian is thought to have

commended some of his first satires, though without naming him; where he says, Instit. lib. x. c. 1. speaking of the Roman satire, "*Sunt clari hodie quoque, & qui olim nominabuntur.*"

[H] Viz. the 14th, in the order they are now published.

concerning his morals and way of life ; but, by the whole tenor of his writings, he seems to have been a true generous-spirited Roman, and a friend to liberty and virtue. A strong relieve has been given to his character, as a satirist, by Mr. Crusius, in his “ *Lives of the Roman Poets ;*” wherein, comparing it with that of Horace and Persius, he tells us, that “ the design of the former was to be agreeable rather than bitter, to be familiar, insinuating, and instructive ; and that therefore he affected a style that should be plain, witty, and elegant. Persius, on the other hand, agreeably to the dignity of the stoic philosophy, which he professed, chose to instruct and reform, rather than please, and wrote in a higher style ; but his severity is too great, and his character so serious, that wit misbecomes him whenever he seems to aim at it. Juvenal has undoubtedly improved on both : he is elegant and witty with Horace, great and sublime with Persius, and to both their characters has added the pomp of his own eloquence ; which makes him the most entertaining, as well as the closest writer, of the three.” He was the first satirist who raised the style of that poem to the height of tragedy. This he tells us himself ; yet, not out of vanity, but led to it from the nature of the subject. He even undervalues his poetry, when he insinuates that the wickedness of the times would provoke a man to write satires, though he had no genius for poetry :

“ *Si natura negat, facit indignatio versum*

“ *Qualem cunque potest, quales ego vel Cluviepus.*”

To balance these perfections, he is charged with a licentious boldness in his expressions ; with exposing men’s persons and names, and well as their vices ; with running into subjects not decent to be mentioned ; and with calling things too plainly by their ordinary names. As to the first part of this Charge, Crusius observes, that the names, for the most part, are of persons so lost to all honour and virtue, that it was a piece of justice to lay open their characters, thereby, if possible, to deter others from imitating their abominable vices ; and he was encouraged in it by the example of Lucilius, who, as he observes, by thus cutting to the quick, actually awakened the criminals. As to the latter part of this charge, some excuse might be offered, from the general practice of the ancients, which was too licentious in this particular. He might be farther justified by the authority of some of the fathers of the christian church, who thought themselves obliged, in direct terms, to expose the obscene ceremonies and
lewd

lewd mythology of the heathens. But, after all, this licentiousness is not justifiable, even when placed in the best light possible; nor will any polite writer, to say no more, attempt to imitate it.

JUVENAL (DE CARLENCAS FELIX), born at Pezenas in 1679. He wrote and published, at Paris, a volume on the "Principles of History," as well as "Essays on the History of the Sciences," "Belles Lettres," and "The Arts," which was printed at Lyons, and passed through four editions. This last has been translated both into German and English. This writer died at Pezenas in 1760, leaving behind him an excellent character for gentleness of manners, elegance of mind, and integrity of life.

JUVENCUS (CAIUS VACCIUS AQUILINUS), one of the first christian poets, and born of a noble family in Spain. He wrote the life of Christ in Latin verse, more remarkable for the correctness with which it follows the text of the gospel, than for its spirit or elegance. It is to be found in the "Corpus Poëtarum," published by Maittaire.

JUXON (WILLIAM), was a man of obscure birth, but of great integrity and excellent understanding, and the mildest manners. Of his earlier life but little is known: he enjoyed the friendship of Archbishop Laud, whom he had known at Oxford; and, through his means, was made bishop of London and high treasurer. His promotion gave great offence, and in particular to the puritans; but he acted, nevertheless, with great moderation and prudence in a very troublesome office and turbulent times. He was selected by Charles the First, to assist him in his devotions at the scaffold: and, on the restoration of Charles the Second, was promoted to the highest dignity of the church. He died June 4, 1663, at the age of 81.

K.

KAHTER (JOHN), born at Wolman, in the Landgraviate of Hesse Cassel, in 1649. He was professor of poetry, mathematics, and theology, at Rinletz, and member of the society of Gottingen. He published various dissertations on theological and philosophical subjects, and died in 1729.

KEATING (JEFFERY), an Irish clergyman, a native of Tipperary, and author of an history of the poets of his country, which was printed magnificently in London, with the genealogies of the principal families in Ireland. He died in 1650.

KEBLE (JOSEPH), an English lawyer, was the son of a lawyer of eminence, during Cromwell's usurpation, and born in London, 1632. After a proper preparation, he was sent to Jesus-college, Oxford; whence he shortly removed to All-souls, of which he was made fellow by the parliament visitors in 1648. He took the degree of LL.B. in 1644; and, not long after, went and settled at Gray's Inn, London, where he had been admitted student, and became a barrister about 1658. The following year he went to Paris. After the restoration, he attended the King's Bench bar with extraordinary assiduity, continuing there as long as the court sat, in all the terms from 1661 to 1710; which is the more remarkable, since he was hardly ever known to be retained in any cause, or so much as to make a motion there. He died suddenly, under the gate-way of Gray's Inn, Aug. 1710, just as he was going to take the air in a coach. He was a man of incredible industry. He published several books in his life-time; besides which, he left above 100 large folios, and more than 50 thick quartos in MS. He employed all his time in writing; which faculty was so habitual to him, that he continually laboured with his pen, not only to report the law at the King's Bench, Westminster, but all the sermons at Gray's Inn chapel, both forenoon and afternoon, amounting to above 4000. This was the mode of the times, when he was young; and there is a mechanism in some natures, which makes them fond of proceeding as they have set out.

The first work he undertook for the public was making a new table, with many new references, to the statute-book, in 1674. 2. "An Explanation of the Laws against Recusants, &c. abridged, 1681," 8vo. 3. "An Assistance to Justices of the Peace, for the easier Performance of their Duty, 1683,"

folio; licensed by all the judges. 4. "Reports, taken at the King's Bench at Westminster, from the 12th to the 30th year of the Reign of our late Sovereign Lord King Charles II. 1685," 3 vols. folio. This work was also licensed by the judges; but, not being digested in the ordinary method of such collections, and having no table of references, it was not so well received as was expected; and the credit of it, being once sunk, could not be retrieved, though the table was added in 1696. 5. Two essays, one "On Human Nature, or the Creation of Mankind;" the other "On Human Actions." These were pamphlets.

KECKERMAN (BARTHOLOMEW), a very learned man, was born at Dantzick in Prussia, 1571. He received the first rudiments of learning under James Fabricius, so distinguished by his zeal against Papists, Anabaptists, and other heretics; and, at 18 years of age, was sent to the university of Wirtemberg, where he applied himself to the studies of philosophy and divinity. Two years after, he removed to the university of Leipzig; whence, after half a year's stay, he went, in 1592, to that of Heidelberg. Here he took a master's degree, and approved himself to the governors of the university so high, that he was first made a tutor, and afterwards Hebrew professor there. In 1597, the senate of Dantzick, moved with the high reputation and merit of their countryman, sent him a formal and honourable invitation, by letter, to come and take upon him part of the management of their academy. He refused to go then; but, upon a repetition of this invitation, in 1601, consented, after having first received the degree of D. D. from the learned David Pareus at Heidelberg. As soon as he was settled at Dantzic, he proposed to lead the youth through the very penetralia of philosophy, by a newer and more compendious method than had hitherto been found out; laying his plan so, that, within the compass of three years, they might finish a complete course. For this purpose he pursued the scheme he had begun at Heidelberg, and drew up a great number of books and systems upon all sorts of subjects; upon logic, rhetoric, æconomics, ethics, politics, physics, metaphysics, geography, astronomy, &c.: and in this indefatigable manner he went on till 1609, when, fairly worn out with mere scholastic drudgery, he died at no more than 38 years of age.

Bayle tells us, that "his books are full of plagiarisms;" but adds, that "they have also been well pillaged by plagiaries," which, we will hope, may be some atonement for the sin. Gerard Vossius, in his account of Diogenes Laertius, takes occasion to speak, in this manner of Keckerman: "Keckerman, a man, in other respects learned, but more conversant

conversant in modern writers than in antiquity, passes a very wrong judgement upon Diogenes Laertius. For, in his treatise concerning history, he says, that Laertius has written languidly and coldly, but often not unusefully; which, in truth, is a very cold commendation of a most useful and valuable work, since we may learn from it many particulars relating to history, and excellent apophthegms of the ancients; for which Keckerman, setting a very ill example, chose to quote and commend Erasmus rather than Plutarch, Laertius, and other writers of that rank."

KEENE (EDMUND), was a native of Lynn in Norfolk, and a younger brother of the late Sir Benjamin Keene, K. B. formerly ambassador to Spain, who left him his fortune. He received his academical education at Caius-college, Cambridge. In 1738, he was appointed one of his majesty's preachers at Whitehall chapel. In 1740, he was made chaplain to a regiment of marines; and, in the same year, by the interest of his brother with Sir Robert Walpole, he succeeded Bp. Butler in the valuable rectory of Stanhope, in the bishopric of Durham. In 1748, he preached and published a sermon at Newcastle, at the anniversary meeting of the society for the relief of the widows and orphans of clergymen; and, in December following, on the death of Dr. Whalley, he was chosen master of St. Peter's college. In 1750, being vice-chancellor, under the auspices of the late duke of Newcastle, he verified the concluding paragraph in his speech on being elected, "*Nec tardum nec timidum habebitis procancellarium,*" by promoting, with great zeal and success, the regulations for improving the discipline of the university. This exposed him to much obloquy from the younger and patriotic part of it, particularly in the famous "*Fragment,*" wherein Dr. Keene was ridiculed (in prose) under the name of Mun, and to that of the "*Capitade*" (in verse), in which he figured under that of *Acutus*, but at the same time justly endeared him to his great patron, so that in Jan. 1752, soon after the expiration of his office, which he held for two years, he was nominated to the see of Chester, vacant by the death of Bp. Peploe. With this he held in commendam his rectory, and, for two years, his headship, when he was succeeded, much to his satisfaction, by Dr. Law. In May following, his lordship married the only daughter of Lancelot Andrews, esq. of Edmonton, formerly an eminent linen-draper in Cheapside, a lady of considerable fortune. In 1770, on the death of Bp. Mawson, he was translated to the valuable see of Ely. Receiving large dilapidations, his lordship procured an act of parliament for alienating the old palace in Holborn, and building a new one, by which the see has been freed from

a great incumbrance, and obtained some increase also of annual revenue. "The bishopric," it has been humorously observed, "though stripped of the Strawberries which Shakspeare commemorates to have been so noted in Holborn, has, in lieu of them, what may very well console a man not over-scrupulous in his appetites, viz. a new mansion of Portland stone in Dover-street, and a revenue of 5000*l.* a year, to keep it warm and in good repute." Bp. Keene soon followed his friend Dr. Caryl, "whom," he said, "he had long known and regarded, and whom, though he had a few more years over him, he did not think would have gone before him," surviving him just long enough to appoint him a most eligible successor in the headship of Jesus-college. His lordship's son, Benjamin Keene, esq. was member in the last two parliaments for the town of Cambridge, and was married, in 1780, to Miss Ruck. The bishop has also left a daughter unmarried. "Bp. Keene," it is observed by Bp. Newton, "succeeded to Ely, to his heart's desire, and happy it was that he did so; for, few could have borne the expence, or have displayed the taste and magnificence, which he has done, having a liberal fortune as well as a liberal mind, and really meriting the appellation of a builder of palaces. For, he built a new palace at Chester; he built a new Ely-house in London; and, in a great measure, a new palace at Ely; leaving only the outer walls standing, he formed a new inside, and thereby converted it into one of the best episcopal houses, if not the very best, in the kingdom. He had indeed received the money which arose from the sale of old Ely-house, and also what was paid by the executors of his predecessor for dilapidations, which, all together, amounted to about 11,000*l.*; but yet he expended some thousands more of his own upon the buildings, and new houses require new furniture."

KEILL (JOHN), an eminent mathematician and philosopher, was born Dec. 1, 1671, at Edinburgh, where he received the first rudiments of learning; and, being educated in that university, continued there till he took the degree of M. A. His genius leading him to the mathematics, he made a great progress under David Gregory the professor there, who was one of the first that had embraced the Newtonian philosophy; and, in 1694, he followed his tutor to Oxford, where, being admitted of Baliol, he obtained one of the Scotch exhibitions in that college. He is said to have been the first who taught Newton's principles by the experiments on which they are grounded, and this he did, it seems, by an apparatus of instruments of his own providing, and got himself by that means a great reputation. The first public specimen he gave of his skill in mathematical and philosophical knowledge,

knowledge, was his "Examination of Burnet's Theory of the Earth," which appeared in 1698. It was universally applauded by the men of science, and allowed to be decisive against the doctor's "Theory." To this piece he subjoined "Remarks upon Whiston's New Theory of the Earth;" and these theories, being defended by their respective inventors, drew from Keill, in 1699, another performance, intituled, "An Examination of the Reflections of the Theory of the Earth, together with "a Defence of the Remarks on Mr. Whiston's New Theory." Dr. Burnet was a man of great humanity, moderation, and candour; and it was therefore supposed, that Keill had treated him too roughly, considering the great disparity of years between them. Keill, however, left the doctor in possession of that which has since been thought the great characteristic and excellence of his work: and, though he disclaimed him as a philosopher, yet allowed him to be a man of a fine imagination. "Perhaps," says he, "many of his readers will be sorry to be undeceived about his Theory; for, as I believe never any book was fuller of mistakes and errors in philosophy, so none ever abounded with more beautiful scenes and surprizing images of nature. But I write only to those who might expect to find a true philosophy in it: they who read it as an ingenious romance will still be pleased with their entertainment."

The following year Dr. Millington, Sedleian professor of natural philosophy in Oxford, who had been appointed physician in ordinary to king William, substituted Keill as his deputy, to read lectures in the public schools. This office he discharged with great reputation; and, the term of enjoying the Scotch' exhibition at Baliol-college now expiring, he accepted an invitation from Dr. Aldrich, dean of Christ-church, to reside there. In 1701, he published his celebrated treatise, intituled, "Introductio ad veram physicam," which is supposed to be the best and most useful of all his performances. In the preface he insinuates the little progress that Sir Isaac Newton's "Principia" had made in the world; and says, that, "though the mechanical philosophy was then in repute, yet, in most of the writings upon this subject, scarce any thing was to be found but the name." The first edition of this book contained only 14 lectures; but to the second, in 1705, he added two more. About 50 years ago, when the Newtonian philosophy began to be established in France, this piece was in great esteem there, being thought or considered as the best introduction to the "Principia;" and a new edition in English was printed at London in 1736, at the instance of M. Maupertuis, who was then in England.

About this time he was made fellow of the Royal Society; and, in 1708, published, in the "Philosophical Transactions," a paper "of the Laws of Attraction, and its Physical Principles." At the same time, being offended at a passage in the "Acta Eruditorum" at Leipzig, wherein Sir Isaac Newton's claim to the first invention of the method of fluxions was called in question, he communicated to the Royal Society another paper, in which he asserted the justice of that claim. In 1709, he was appointed treasurer to the Palatines, and in that station attended them in their passage to New England; and, soon after his return in 1710, was chosen Savilian professor of astronomy at Oxford. In 1711, being attacked by Leibnitz, he entered the lists against that mathematician, in the dispute about the invention of fluxions. Leibnitz wrote a letter to Dr. Hans Sloane, then secretary to the Royal Society, dated March 4, 1711, wherein he required Keill, in effect, to make him satisfaction for the injury he had done him in his paper relating to the passage in the "Acta Eruditorum" at Leipzig. He protested, that he was far from assuming to himself Sir Isaac Newton's method of fluxions; and desired, therefore, that Keill might be obliged to retract his false assertion. Keill desired, on the other hand, that he might be permitted to justify what he had asserted. He made his defence, to the approbation of Sir Isaac, and other members of the society; and a copy of it was sent to Leibnitz, who, in a second letter, remonstrated still more loudly against Keill's want of candor and sincerity; adding, that it was not fit for one of his age and experience to enter into a dispute with an upstart, who acted without any authority from Sir Isaac Newton; and desiring, that the Royal Society would enjoin him silence. Upon this, a special committee was appointed; who, after examining the facts, concluded their report with "reckoning Mr. Newton the inventor of fluxions; and that Mr. Keill, in asserting the same, had been no ways injurious to Mr. Leibnitz." In the mean time, Keill behaved himself with great firmness and spirit; which he also shewed afterwards in a Latin epistle, written in 1720, to Bernoulli, mathematical professor at Basil, on account of the same usage shewn to Sir Isaac Newton; in the title-page of which he put the arms of Scotland, viz. a thistle, with this motto, "Nemo me impune lacessit."

About 1711, several objections were urged against Sir Isaac Newton's philosophy, in support of Des Cartes's notions of a plenum; which occasioned Keill to draw up a paper, which was published in the "Philosophical Transactions," "On the Rarity of Matter, and the Tenuity of its Composition." But, while he was engaged in this controversy, queen Anne

was

was pleased to appoint him her decipherer; a post for which he was, it seems, very fit. His sagacity was such, that, though a decipherer is always supposed to be moderately skilled in the language in which the paper given him to decipher is written; yet he is said once to have deciphered a paper written in Swedish, without knowing a word of the language. The university conferred on him the degree of M. D. at the public act in 1713; and, two years after, he put out an edition of Commandinus's "Euclid," with additions of his own. In 1717, he was married to some lady, who recommended herself to him, it is said, purely by her personal accomplishments. In 1718, he published his "*Introductio ad veram astronomiam*:" which treatise was afterwards, at the request of the duchess of Chandos, translated by himself into English; and, with several emendations, published in 1721, under the title of "An Introduction to the true Astronomy, or, Astronomical Lectures read in the Astronomical Schools of the University of Oxford." This was his last gift to the public; for he was seized this summer with a violent fever, which put an end to his life, Sept. 1, when he was not quite 50 years old.

KEILL (JAMES), an eminent physician, and younger brother of John Keill, was also born in Scotland, March 27, 1673. He received part of his education there, and completed it in travels abroad. He applied himself early to dissections, and the study of anatomy; made himself known by reading anatomical lectures in both universities; and had the degree of M. D. conferred upon him at Cambridge, having some time before published his "Anatomy of the Human Body," for the use of his pupils. In 1703, he settled at Northampton, as a physician; and, in 1706, published a paper in the "Philosophical Transactions, Numb. 306," containing "An Account of the Death and Dissection of John Bayles, of that Town, reputed to have been 130 years old." He was also well skilled in mathematical learning: and, in 1708, gave the world a proof of it, in a book, intituled, "An Account of Animal Secretion, the Quantity of Blood in the Human Body, and Muscular Motion." He afterwards published the same treatise in Latin, with the addition of a "*Medicina Statica*;" and, in 1717, printed a second edition of this work in English, having added an essay "concerning the Force of the Heart in driving the Blood through the whole Body." This drew him into a controversy with Dr. Jurin upon that subject, which was carried on in several papers printed in the "Philosophical Transactions," to the time of our author's death. He had now for some time laboured under a most painful disorder, namely, a cancer in the roof of his mouth;

and, in order, if possible, to procure some relief, had applied the cantery with his own hands to the part; but in vain, for he died July 16, 1719, in the vigour of his age, and was buried at St. Giles's church at Northampton. An handsome monument and inscription were placed over him by his brother, John Keill, to whom he left his estate, being never married; but who survived him, as we have seen, little more than two years.

KEITH (JAMES), field-marshal in the king of Prussia's service, was born in 1696; and was the younger son of William Keith, earl marshal of Scotland. He had his grammar-learning under Thomas Ruddiman, author of the "Rudiments;" his academical, under bishop Keith and William Meston, in the college of Aberdeen. He was designed by his friends for the profession of the law: but the bent of his genius inclined him to arms, with which they wisely complied. The first occasion of drawing his sword was but an unhappy one. When he was 18, the rebellion broke out in Scotland. Through the instigation of the countess his mother, who was a roman catholic, he joined the pretender's party, and was at the battle of Sheriffmuir. The pretender's army was routed, Keith was wounded, yet able to make his escape to France. Here he applied to those branches of education, which are necessary to accomplish a soldier. He studied mathematics under M. De Maupertuis; and made such proficiency, that he was, by his recommendation, admitted a fellow of the Royal Academy of Sciences at Paris. He afterwards travelled through Italy, Switzerland, and Portugal; with uncommon curiosity examined the several productions in architecture, painting, and sculpture; and surveyed the different fields where famous battles had been fought. In 1717, he had an opportunity of making an acquaintance with Peter, czar of Muscovy at Paris, who invited him to enter into the Russian service. This offer he declined, because the emperor was at that time at war with the king of Sweden, whose character Keith held in great veneration. He left Paris, and went to Madrid; where, by the interest of the duke of Lyria, he obtained a commission in the Irish brigades, then commanded by the duke of Ormond. He afterwards accompanied the duke of Lyria, when he was sent ambassador extraordinary to Muscovy. By him Keith was recommended to the service of the czarina, who promoted him to the rank of lieutenant-general, and invested him with the order of the Black Eagle.

The Turks at this time invaded the Ukrain on the side of Russia, and the empress sent two numerous armies to repel the invaders; one of which marched for Qczakow, under the

the command of count Munich, which place was invested and taken by the valour and conduct of Keith, to whom the success was chiefly attributed. In the war with the Swedes, he had a command under Marshal Lacey, at the battle of Willmanstrand; which he gained by fetching a compass about a hill, and attacking the Swedes in flank, at a time when victory seemed to declare in their favour. He likewise, by a stratagem, retook from them the isles of Aland in the Baltic, which they had seized by treachery. It must be remembered too, that he had no inconsiderable share in the bringing about that extraordinary revolution, when the empress Elizabeth, the daughter of Peter, was raised to the throne. He served the Russians in peace also by several embassies: but, finding the honours of that country no better than a splendid servitude, and not meeting with those rewards which his long and faithful services deserved, he left that court for one where merit is better known, and better rewarded.

The king of Prussia received him with all possible marks of honour, made him governor of Berlin, and field marshal of the Prussian armies; to which places he annexed additional salaries. He likewise distinguished him so far by his confidence, as to travel with him in disguise over a great part of Germany, Poland, and Hungary. In business, he made him his chief counsellor; in his diversions, his constant companion. The king was much pleased with an amusement, which the marshal invented in imitation of the game of chess. The marshal ordered several thousand small statues of men in armour to be cast by a foundry: these he would set opposite to each other, and range them in battalia, in the same manner as if he had been drawing up an army: he would bring out a party from the wings or centre, and shew the advantage or disadvantage resulting from the several draughts which he made. In this manner the king and the marshal often amused themselves, and at the same time improved their military knowledge.

This brave and experienced general, after having greatly distinguished himself in the late memorable wars of that illustrious monarch, was killed in the unfortunate affair of Hohkerchen, and died in the bed of glory in 1758.

KELLER (JAMES), esteemed by Bayle one of the best writers among the jesuits. He was born at Seckingen in 1568. He was a long time confessor to prince Albert of Bavaria, and was often consulted by the emperor Maximilian about the most important affairs. He published various books both of religious controversy, and concerning the politics of
the

the times in which he lived. He generally wrote under an assumed name, and died at Munich in 1631.

KELLEY (EDWARD), a famous English necromancer, was born at Worcester in 1555, and educated at Oxford. Wood says, that, when his nativity was calculated, it appeared, that he was to be a man of most acute wit, and great propensity to philosophical studies and mysteries of nature. He had ill luck, however, at the setting out, as well as the ending, of his life, for, leaving Oxford abruptly, and rambling about the kingdom, he committed certain foul matters in Lancashire, which deprived him of both his ears at Lancaster. He became afterwards an associate with the famous Dr. Dee, travelled into foreign countries with him, and was his reporter for what passed between him and the spirits, with whom the doctor held intelligence. Mr. Elias Ashmole, the famous Rosicrucian, relates, that Kelley and Dee had the good fortune to find a large quantity of the elixir, or philosopher's stone, in the ruins of Glastonbury abbey; which elixir was so surprizingly rich, that they lost a great deal in making projections, before they discovered the force of its virtue. This author adds, that, at Trebona in Bohemia, Kelley tried a grain of this elixir upon an ounce and a quarter of common mercury, which was presently transmuted into almost an ounce of fine gold. At another time, he made a projection upon a piece of metal, cut out of a warming-pan; which, without handling it, or melting the metal, was turned into very good silver, only by warming it at a fire. This warming-pan, and the piece taken out of it, were sent to queen Elizabeth by her ambassador, then residing at Prague. Kelley, afterwards behaving indiscreetly, was imprisoned by the emperor Rodolphus II. by whom he had been knighted; and, endeavouring to make his escape out of the window, hurt himself to that degree by a fall, that he died soon after in 1595. His works are "A Poem of Chemistry," and, "A Poem of the Philosopher's Stone;" both inserted in the book last mentioned "De Lapide Philosophorum, Hamb. 1676," 8vo. but it is questioned whether or not he was the author of this. "A true and faithful Relation of what passed for many Years between Dr. John Dee and some Spirits, &c. Lond. 1659," folio, published by Dr. Meric Casaubon. There are "Ed. Kelleii epistola ad Edwardum Dyer," and other little things of Kelley, in MS. in Biblioth. Ashmol. Oxon.

KELLY (HUGH), was a native of Ireland, and bred to the business of a stay-maker; but, being master of the practical parts of penmanship, he turned hackney-writer, a profession remarkable for its great labour and little profit. From his con-

conversations with men of letters, and his reading (for he had no classical education) he became a play-wright of consequence, and wrote a poem, entitled, "Thespis," in the manner of "Churchill's Roscius;" which was much read at that time. His plays are, "False Delicacy," comedy; "A Word to the Wife," comedy; "The School for Wives," comedy; "The Romance of an hour," comic entertainment; and, "Clementina," tragedy; besides a novel, called, the "Memoirs of a Magdalen," and many periodical and party productions. Died in 1777.

KEMPIS (THOMAS à), famous for transcendent piety and devotion, was born at Kempen, a city in the diocese of Cologne, about 1380. He was educated at Deventer, where he learned to write, to read the Bible, and to understand treatises of piety. After this, he went in 1399 to Zwol, to obtain the indulgences which pope Boniface IX. had granted to the church of this place, and there he desired to be admitted into the monastery of the Mount of St. Agnes, where, after a six-years state of probation, he made his profession in 1406. It is said, that, the first year of his entrance, he endured great hunger and trials, and considerable pains. He was ordained priest in 1423. One of the chief employments of these canons regular of St. Augustine, was to transcribe the Bible, the works of the fathers, and treatises of piety. Thomas à Kempis applied himself with vigour to this labour, copied out the whole Bible, a missal, and a multitude of other works; and, in performing this office, he practised the advice of one of the ancients, who, in writing out books, did not only seek by the labour of his hands to gain food for his body, but also to refresh his soul with heavenly nourishment. He was humble, meek, ready to give consolation; fervent in his exhortations and prayers, spiritual, and contemplative. His style and writings are full of unction, as the papists say; however, to do him justice, he is much freer from that high-flowing, mystical, unintelligible jargon, than the generality of writers of his seraphic turn. He died, 1471, in his 91st year. The largest edition of his works, which consist of sermons, spiritual treatises, and lives of holy men, is that of Cologne, 1660, in three volumes, folio. The famous and well-known book, "De imitatione Christi," which has been translated into almost all the languages in the world, though it has always been inserted among the works of Thomas à Kempis, is found also printed under the name of Gerson; and has since been ascribed, upon the credit of some MSS, to the abbot Gerson, who is pretended to have been of the order of St. Benedict. This has occasioned a most violent dispute between the canons regular of St. Augustine and the Benedictines;

tines; which, however, is of little consequence to devout christians, who need not quarrel about the name of its author, while they reap the same spiritual consolation from the book. Bellarmine, in his account of ecclesiastical writers, gives it peremptorily to Thomas à Kempis, and at the same time bestows the highest eulogium upon it. "I have read this little work," says he, "and read it again, from my youth to my old age; and every time of reading there always appeared something new, always something to enlighten the head, and comfort the heart." M. de Voltaire, it seems, would have hard work to credit this declaration of Bellarmine. "It is reported," says he, "that Peter Corneille's translation of the 'Imitation of Jesus Christ' has been printed 32 times: it is as difficult to believe this as it is to read the book once." Such different constitutions, opinions, tastes, and complexions, are to be found among the human species.

KEN (THOMAS), the deprived bishop of Bath and Wells, was descended from an antient family, seated at Ken-Place, in Somersetshire, and born at Berkhamstead, in Hertfordshire, July, 1637. At 13 he was sent to Winchester school; and thence removed to New-college, in Oxford, of which he became a probationer-fellow in 1657. He took his degrees regularly, and pursued his studies closely for many years; and, in 1666, he removed to Winchester-college, being chosen fellow of that society. Not long after this, he was appointed domestic chaplain to Morley, bishop of that see, who presented him first to the rectory of Brixton in the Isle of Wight, and afterwards to a prebend in the church of Westminster, 1669. In 1674, he made a tour to Rome, with his nephew Mr. Isaac Walton, then B A. in Christ-church in Oxford; and, after his return, took his degrees in Divinity, 1679. Not long after, being appointed chaplain to the princess of Orange, he went to Holland. Here his prudence and piety gained him the esteem and confidence of his mistress: but, in the course of his office, he happened to incur the displeasure of her consort, by obliging one of his favourites to perform a promise of marriage with a young lady of the princess's train, whom he had seduced by that contract. This zeal in Ken so offended the prince, afterwards king William, that he very warmly threatened to turn him away from the service; which Ken as warmly resented, begged leave of his mistress, and gave notice to quit: nor would he consent to stay till intreated by the prince in person. About a year longer, he returned to England; and was appointed, in quality of chaplain, to attend lord Dartmouth with the royal commission to demolish the fortifications of Tangier. The doctor returned with this lord, April, 1684; and was immediately advanced to be chaplain to
the

the king, by an order from his majesty himself. Not only the nature of the post, but the gracious manner of conferring it, evidently shewed that it was intended as a step to future favours; and this was so well understood, that, upon the removal of the court to pass the summer at Winchester, the doctor's prebendal house was pitched upon for the use of Mrs. Eleanor Gwyn. But Ken was too pious even to countenance vice in his royal benefactor; and therefore positively refused admittance to the royal mistress, who was forced to look out for lodgings elsewhere. His majesty, however, did not take it at all amiss, for he knew the sincerity of the man, and loved him for it; and, previous to any application, nominated him, soon after, to the bishopric of Bath and Wells. A few days after this, the king was seized with the illness of which he died; during which, the doctor thought it his duty to attend him very constantly, and thereupon delayed his admission to the temporalities of the see of Wells: so that, when king James came to the crown, new instruments were prepared for that purpose.

When he was settled in his see, he attended closely to his episcopal function. He published "An Exposition of the Church Catechism" in 1685, and also, the same year, "Prayers for the Use of the Bath." Nor was he less zealous as a guardian of the national church in general, in opposing the attempts to introduce Popery. He did not indeed take part in the famous Popish controversy then agitated so warmly; for, his temper was not turned to dispute; but he was far from being idle, and, what others did from the press, he did as watchfully from the pulpit. There he frequently took occasion to mark and confute the errors of Popery; nor did he spare, when his duty to the Church of England more especially called for it, to take the opportunity of the royal pulpit, to set before the court their injurious and unmanly politics, in projecting a coalition of the sectaries with it. Yet, he held, in appearance, the same place in the favour of king James as he had holden in the former reign; and some attempts were made to gain him over to the interest of the popish party at court. But these were vain; for, when the declaration of indulgence was strictly commanded to be read, by virtue of a dispensing power claimed by the king, this bishop was one of the seven who openly opposed the reading of it; for which he was sent, with the other six, to the Tower. But, though he ventured to disobey his sovereign, for the sake of his religion; yet, he would not violate his conscience, by transferring his allegiance from him. When the prince of Orange therefore came over, and the revolution took place, the bishop retired; and, as soon as king William was seated on the throne, and the new oath of
allegiance

allegiance was required, he, by his refusal, suffered himself to be deprived. After his deprivation, he resided at Longleat, a seat of the lord viscount Weymouth, in Wiltshire; whence he sometimes made a visit to his nephew, Mr. Isaac Walton, at Salisbury, who was a prebendary of that church. He was with him when the great storm happened, in 1703, which blew down a stack of chimneys, that passed through his bed-chamber, without doing him any hurt; at the same time that his successor at Wells, Dr. Kidder, was killed by the fall of a stack of chimneys into his bed-chamber, blown down by the same storm; which event, we suppose, would be considered, by the disaffected party, as not merely accidental, but of the judicial kind.

In this retirement he composed many pious works, some of the poetical kind; for he had naturally a turn for poetry, and had, many years before, written an epic poem of 13 books, intituled, "Edmund," which was not published till after his death. He did not mix in any of the disputes or attempts of his party, though, it is very probable, he was earnestly solicited to it; since we find the deprived bishop of Ely, Dr. Turner, his particular friend, with whom he had begun an intimacy at Winchester school, so deeply engaged in it. But Ken, it seems, cared for none of those things; and probably never spake truth from his heart more sincerely than we see it expressed in these lines of his:

"I gladly wars ecclesiastic fly,
 "Where'er contentious spirits I descry;
 "Eas'd of my sacred load, I live content,
 "In hymns, not in disputes, my passion vent."

Though he did not concur in opinion with those Nonjurors who were for continuing a separation from the established church by private consecrations among themselves, yet he looked on the spiritual relation to his diocese to be still in full force, during the life of his first successor, Dr. Kidder; but, after his decease in 1703, upon the nomination of Dr. Hooper to the diocese, he requested that gentleman to accept it, and afterwards subscribed himself "late Bishop of Bath and Wells." The queen, however, settled upon him a pension of 200*l.* per annum, which was punctually paid out of the Treasury as long as he lived. He had been afflicted from the year 1696, with severe cholicky pains, and at length was observed to make bloody water. This symptom being ascribed to an ulcer in his kidneys, he went to Bristol in 1710, for the benefit of the hot wells, and there continued till November, when he removed to Leweston, near Sherborne, in Dorsetshire, a seat belonging to the

the Hon. Mrs Thynne. There he was seized with a dead palsy on one side, which confined him to his chamber till about the middle of March; when being, as he thought, able to take such a journey, he resolved for the Bath. He died at Longleat, in his way thither, March 19, 1710-11. It is said, that he had travelled for many years with his shroud in his portmanteau; and that he put it on as soon as he came to Longleat, giving notice of it the day before his death, to prevent his body from being stripped.

His works were published, 1721, in four volumes; and consist of devotional pieces in verse and prose. Various reports having been industriously spread, that he was tainted with Popish errors, and not stedfast to the doctrine of the church of England, it was thought proper to publish the following paragraph, transcribed from his will: "As for my religion, I die in the holy catholic and apostolic faith, professed by the whole church, before the disunion of East and West; more particularly, I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."

KENNEDY (JOHN, M. D.), a native of Scotland, who resided some time in Smyrna, and died at an advanced age, Jan. 26, 1760, he had a collection of about 200 pictures, amongst which were two heads of himself by Keyling; he had also a very valuable collection of Greek and Latin coins, which, with the pictures, were sold by auction in 1760. Amongst the Roman coins, were 256 of Carausius, 9 of them silver, and 89 of Alectus; these coins of Carausius and Alectus were purchased by P. C. Webb, esq. the 256 for 70*l.* and the 89 for 16*l.* 10*s.* They were afterwards bought by Dr. Hunter, who added to the number very considerably. Dr. Kennedy, in his "Dissertation on the Coins of Carausius," asserted, that Oriuna was that emperor's guardian goddess. Dr. Stukeley, in his "Palæographia Britannica, No. III. 1752," 4*to.* affirmed she was his wife; to which Dr. Kennedy replied in "Farther Observations, &c. 1756," 4*to.*; and, upon his antagonist's supporting his opinion in his "History of Carausius, 1757-59," he abused him in a sixpenny 4*to.* letter.

"Oriuna, on the medals of Carausius," says Mr. Walpo'e, in his preface to *Historic Doubts*, "used to pass for the *Moon*; of late years it is become a doubt whether she was not his *consort*. It is of little importance whether she was moon or empress; but how little must we know of those times, when those land-marks to certainty, royal names, do not serve even that purpose! In the cabinet of the king of France are several coins of sovereigns, whose country cannot be guessed at."

KEN-

KENNEDY (JAMES). He was the second son of Sir William Kennedy, by Margaret, daughter of Robert III. king of Scotland, and born 1404. Being related to the royal family, he was brought up first in the University of Paris, and afterwards at Rome. Having entered into holy orders, he returned to Scotland, and obtained the priory of Aberbrothwic, and was appointed regent during the minority of James II. As a munificent patron of learning, he founded and endowed the college of St. Mary in the university of St. Andrew's of which see he was archbishop. He was afterwards chancellor of Scotland, and died 1472, aged 68.

KENNET (WHITE), an English writer, and bishop of Peterborough, was the son of a clergyman, and born at Dover, Aug. 10, 1660. He was called White, from his mother's father, one Mr. Thomas White, a wealthy magistrate at Dover, who had formerly been a master shipwright there. When he was a little grown up, he was sent to Westminster-school, with a view of getting upon the foundation; but, being unluckily seized with the small-pox at the time of the election, it was thought advisable to take him away. June 1678, he was entered of St. Edmund-hall in Oxford, where he applied hard to study, and commenced an author in politics, even while he was an under-graduate; for, in 1680, he published "A Letter from a student at Oxford to a Friend in the Country, concerning the approaching Parliament, in Vindication of his Majesty, the Church of England, and the University:" with which the Whig-party, as it then began to be called, in the house of commons. were so much offended, that inquiries were made after the author, in order to have him punished. March 1681, he published, in the same spirit of party, "a Poem," that is, "a Ballad," addressed "to Mr. E. L. on his Majesty's dissolving the late Parliament at Oxford," which was printed on one side of a sheet of paper, and begun, "An Atheist now must a monster be, &c." He took his bachelors degree, May 1683; and published, in 1684, a translation of Erasmus's "*Morise encomium*," which he intituled, "Wit against Wisdom, or a Panegyric upon Folly." He proceeded M. A. Jan. 22, 1684; and, the same year, was presented by Sir William Glynne, bart. to the vicarage of Ameriden in Oxfordshire; which favour was procured him by his patron's eldest son, who was his contemporary in the hall. To this patron he dedicated "Pliny's Panegyric," which he translated in 1686, and published with this title, "An Address of Thanks to a good Prince, presented in the Panegyric of Pliny upon Trajan, the best of the Roman Emperors." It was reprinted in 1717; before:

before which time several reflections having been made on him for this performance, he gave the following account of it, in a "Postscript" to the translation of his "Convocation Sermon," in 1710. "The remarker says, the doctor dedicated Pliny's Panegyric to the late king James: and, what if he did? Only it appears he did not. This is an idle tale among the party, who, perhaps, have told it till they believe it: when the truth is, there was no such dedication, and the translation itself of Pliny was not designed for any court address. The young translator's tutor, Mr. Allam, directed his pupil, by way of exercise, to turn some Latin tracts into English. The first was a little book of Erasmus, intituled, 'Morie encomium;' which the tutor was pleased to give to a bookseller in Oxford, who put it in the press while the translator was but an under-graduate. Another sort of task required by his tutor was this 'Panegyric of Pliny upon Trajan,' which he likewise gave to a bookseller in Oxford, before the translator was M. A. designing to have it published in the reign of king Charles; and a small cut of that prince, at full length, was prepared, and afterwards put before several of the books, though the impression happened to be retarded till the death of king Charles; and then the same tutor, not long before his own death, advised a new preface, adapted to the then received opinion of king James's being a just and good prince. However, there was no dedication to king James, but to a private patron; a worthy baronet, who came in heartily to the beginning of the late happy revolution. This is the whole truth of that story, that hath been so often cast at the doctor; not that he thinks himself obliged to defend every thought and expression of his juvenile studies, when he had possibly been trained up to some notions, which he afterwards found reason to put away as *childish things*."

In 1689, as he was exercising himself in shooting, he had the misfortune to be dangerously wounded in the forehead by the bursting of the gun. Both the tables of his skull were broken, which occasioned him constantly to wear a black velvet patch on that part. He lay a considerable time under this accident; and it is said, that, while he was in great disorder both of body and brain, just after he had undergone the severe operation of trepanning, he made a copy of Latin verses, and dictated them to a friend at his bed-side. The copy was transmitted to his patron, Sir William Glynne, in whose study it was found, after the author had forgot every thing but the sad occasion: and the writer of his life tells us, that "it was then in his possession, and thought, by good judges, to be no reproach to the author." He was too young a divine to engage in the famous Popish controversy;

but he distinguished himself by preaching against Popery. He likewise refused to read the declaration for liberty of conscience in 1668, and went with the body of the clergy in the diocese of Oxford, when they rejected an address to king James, recommended by bishop Parker in the same year. While he continued at Amersden, he contracted an acquaintance with Dr. George Hickes, whom he entertained in his house, and was instructed by him in the Saxon and Northern tongues; though their different principles in church and state afterwards broke the friendship between them. September 1691, he was chosen lecturer of St. Martin's in Oxford, having some time before been invited back to Edmund-hall, to be tutor and vice-principal there; where he lived in friendship with the learned Dr. Mill, the editor of the New Testament, who was then principal of that house. February 1692, he addressed a letter from Edmund-hall to the editors of Somner's "Treatise of the Roman Ports and Forts in Kent," containing an account of the life of that famous antiquary; which gave him an opportunity of displaying his knowledge in the history of the Saxon language in England. February 1693, he was presented to the rectory of Shottesbrook, in Berkshire; but still resided at Oxford, where he diligently pursued and encouraged the study of antiquities. We have a strong attestation to this part of his character from Gibson, afterwards bishop of London, who publishing, in 1694, a translation of Somner's treatise, written in answer to Chifflet, concerning the situation of the Portus Iccius on the coast of France, opposite to Kent, where Cæsar embarked for the invasion of this island, introduced it into the world with a dedication to Mr. Kennet.

May 5, 1694, he took the degree of B. D.; that of D. D. July 19, 1699; and, in the year 1700, was appointed minister of St. Botolph Aldgate in London, without any solicitation of his own. In 1701, he engaged against Dr. Atterbury, in the disputes about the rights of convocation, of which he became a member about this time, as archdeacon of Huntingdon; to which dignity he was advanced the same year by Dr. Gardiner, bishop of Lincoln. He now grew into great esteem by those of his party in the church, and particularly with Tenison the archbishop of Canterbury. He preached a sermon at Aldgate, January 30, 1703, which exposed him to great clamour, and occasioned many pamphlets to be written against it: and, in 1705, when Dr. Wake was advanced to the see of Lincoln, was appointed to preach his consecration sermon; which was so much admired by lord chief-justice Holt, that he declared, "it had more in it to the purpose of the legal and christian constitution of this church than any volume of discourses." About the same time, some
booksellers,

booksellers, having undertaken to print a collection of the best writers of the English history, as far as to the reign of Charles I. in two folio volumes, prevailed with Dr. Kennet to prepare a third volume, which should carry the history down to the then present reign of queen Anne. This, being finished with a particular preface, was published with the other two, under the title of "A complete History of England, &c." in 1706. The two volumes were collected by Mr. Hughes, who wrote also the general preface, without any participation of Dr. Kennet: and, in 1719, there was also published the second edition with notes, said to be inserted by Mr. Strype, and several alterations and additions. Not long after this, he was appointed chaplain to her Majesty; and, by the management of bishop Burnet, preached the funeral sermon on the death of the first duke of Devonshire, Sept. 5, 1707. This sermon gave great offence, and made some say, that "the preacher had built a bridge to heaven for men of wit and parts, but excluded the duller part of mankind from any chance of passing it." This charge was grounded on the following passage; where, speaking of a late repentance, he says, that "this rarely happens but in men of distinguished sense and judgement. Ordinary abilities may be altogether sunk by a long vicious course of life: the duller flame is easily extinguished. The meaner sinful wretches are commonly given up to a reprobate mind, and die as stupidly as they lived; while the nobler and brighter parts have an advantage of understanding the worth of their souls before they resign them. If they are allowed the benefit of sickness, they commonly awake out of their dream of sin, and reflect, and look upward. They acknowledge an infinite being; they feel their own immortal part; they recollect and relish the holy Scriptures; they call for the elders of the church; they think what to answer at a judgement-seat. Not that God is a respecter of persons, but the difference is in men; and, the more intelligent nature is, the more susceptible of the divine grace."

But, whatever offence this sermon might give to others, it did not offend the succeeding duke of Devonshire, to whom it was dedicated: on the contrary, it pleased him so much, that he recommended the doctor to the queen for the deanery of Peterborough, which he obtained in 1707. In 1709, he published "A Vindication of the Church and Clergy of England from some late Reproaches rudely and unjustly cast upon them;" and, "A true Answer to Dr. Sacheverell's Sermon before the Lord-Mayor, November 5, of that year." In 1710, he was greatly reproached, for not joining in the London clergy's address to the queen. When the great point in Sacheverell's trial, the change of the ministry, was gained, and

very strange addressees made upon it, there was to be a like artful address from the bishop and clergy of London; and they, who would not subscribe it, were to be represented as enemies to the queen and her ministry. Dr. Kennet fell under this imputation; and advice was sent of it through the kingdom, by Mr. Dyer, in his "Letter" of Aug. 4, 1710. This zealous conduct in Kennet, in favour of his own party, raised so great an odium against him, and made him so very obnoxious to the other, that very uncommon methods were taken to expose him; and one, in particular, by Dr. Welton, rector of Whitechapel. In an altar-piece of that church, which was intended to represent Christ and his twelve apostles eating the passover and the last supper, Judas, the traitor, was drawn sitting in an elbow, chair, dressed in a black garment, between a gown and a cloak, with a black scarf and a white band, a short wig, and a mark in his forehead, between a lock and a patch, and with so much of the countenance of Dr. Kennet, that under it, in effect, was written "the dean the traitor." It was generally said, that the original sketch was designed for a bishop under Dr. Welton's displeasure, which occasioned the elbow-chair, and that this bishop was Burnet: but the painter being apprehensive of an action of *Scandalum Magnatum*, leave was given him to drop the bishop, and make the Dean. Multitudes of people came daily to the church to admire the sight; but it was esteemed so insolent a contempt of all that is sacred, that, upon the complaint of others, (for, the dean never saw or seemed to regard it,) the bishop of London obliged those who set the picture up to take it down again.

But these arts and contrivances to expose him, instead of discouraging served only to animate him; and he continued to write and act as usual in the defence of that cause which he had espoused and pushed so vigorously hitherto. In the mean time, he employed his leisure-hours in things of a different nature; but which, he thought, would be no less serviceable to the public good. In 1713, he made a large collection of books, charts, maps, and papers, at his own expence, with a design of writing "A full History of the Propagation of Christianity in the English American Colonies;" and published a catalogue of all the distinct treatises and papers, in the order of time as they were first printed or written, under this title, "*Bibliothecæ Americanæ primordia.*" About the same time he founded "an antiquarian and historical library" at Peterborough; for which purpose he had long been gathering up pieces, from the very beginning of printing in England to the latter end of queen Elizabeth's reign. In the rebellion of 1715, he published a Sermon upon "the Witchcraft

Witchcraft of the present Rebellion ;” and, the two following years, was very zealous for repealing the acts against occasional conformity and the growth of schism. He also warmly opposed the proceedings in the convocation against Hoadly, then bishop of Bangor ; which was thought to hurt him so as to prove an effectual bar to his farther advancement in the church : nevertheless, he was afterwards promoted to the see of Peterborough, November 1718. He continued to print several things after his last promotion, which he lived to enjoy something above ten years ; and then died in his house in James-street, December 19, 1728. His numerous and valuable MS. collections, which were once in the collection of Mr. West, were purchased by the earl of Shelburne ; among these are two volumes in a large Atlas folio, which were intended for publication under the following comprehensive title :

“ DIPTYCHA ECCLESIE ANGLICANE : five TABULÆ SACRÆ ; in quibus facili ordine recensentur ARCHIEPISCOPI, EPISCOPI, eorumque SUFFRAGANEI, VICARII GENERALES, & CANCELLARII ;	ecclesiarum insuper Cathedralium Priores, Decani, Thesaurarii, Præcentores, Cancellarii, Archidiaconi, & melioris notæ Canonici, continua serie deducti à GULIELMI I. Conquestu, ad auspiciata GUL. III. tempora.”
---	--

There is also in his lordship’s library a curious Diary by bishop Kennet, in MS. whence the following curious extracts have been transcribed :

“ Dr. Swift came into the coffee-house, and had a bow from every body but me, who, I confess, could not but despise him. When I came to the antichamber to wait before prayers, Dr. Swift was the principal man of talk and business, and acted as a master of requests. He was soliciting the earl of Arran to speak to his brother the duke of Ormond, to get a chaplain’s place established in the garrison of Hull for Mr. Fiddes, a clergyman in that neighbourhood, who had lately been in gaol, and published sermons to pay fees. He was promising Mr. Thorold to undertake with my lord treasurer, that, according to his petition, he should obtain a salary of 200*l.* per annum, as minister of the English church at Rotterdam. Then he stopt F. Gwynne, Esq. going in with his red bag to the queen, and told him aloud he had somewhat to say to him from my lord treasurer. He talked with the son of Dr. Davenant to be sent abroad, and took out his pocket-book and wrote down several things, as *memoranda*, to do for him. He turned to the fire, and took out his gold

watch, and, telling the time of the day, complained it was very late. A gentleman said, 'he was too fast.' 'How can I help it,' says the doctor, 'if the courtiers give me a watch that won't go right?' Then he instructed a young nobleman, that the best poet in England was Mr. Pope (a papist), who had begun a translation of Homer into English verse; for which 'he must have 'em all subscribe;' for, says he, the author *shall not* begin to print till *I have* a thousand guineas for him. Lord treasurer, after leaving the queen, came through the room beckoning Dr. Swift to follow him: both went off just before prayers.

"Nov. 3. I see and hear a great deal to confirm a doubt, that the pretender's interest is much at the bottom of some hearts: a whisper, that Mr. N——n (Nelson) had a prime hand in the late book for hereditary right; and that one of them was presented to majesty itself, whom God preserve from the effect of such principles and such intrigues!"

KENNET (BASIL), younger brother of the preceding, was born Oct. 21, 1674, at Postling in Kent, the vicarage of his father, who bred this son also to the church. He was sent to Corpus-Christi-college, Oxford, in 1690, where he soon distinguished himself by his uncommon abilities, and extraordinary advances in classical literature. He took the degree of M. A. in 1696, and commenced author the same year, by the publication of his "*Romæ Antiquæ Notitia, or The Antiquities of Rome*;" in two parts: 1. "*A short History of the Rise, Progress, and Decay of the Commonwealth.*" 2. "*A Description of the City: an Account of the Religion, Civil Government, and Art of War; with the remarkable Customs and Ceremonies, public and private: with Copper Cuts of the principal Buildings, &c.* To which are prefixed, Two Essays, concerning the Roman Learning, and the Roman Education," in 8vo. The dedication is addressed to his royal highness William duke of Gloucester; and must have been written for his use particularly, if any credit may be given to a report, then at Oxford, that there was a purpose of making Mr. Kennet sub-preceptor to that darling of the nation. This book being very well received by the public, he was encouraged to go on with his design of facilitating the study of classical learning; and with this view published, in 1697, "*The Lives and Characters of the ancient Grecian Poets,*" in 8vo; which he also dedicated to the duke of Gloucester. The same year he was admitted fellow of his college, and became a tutor there. About this time, he entered into orders; and, some years after, gave proofs of the progress he had made in the study of divinity. In 1705, he published "*An Exposition of the Apostles Creed, according to bishop Pearson,*" in

in a new Method, by way of Paraphrase and Annotation," in 8vo. This was followed by "An Essay towards a Paraphrase on the Psalms, in Verse; with a Paraphrase on the third Chapter of the Revelations, 1706," in 8vo.

The same year he was, by the interest of his brother, appointed chaplain to the English factory at Leghorn; where he no sooner arrived than he met with great opposition from the papists, and was in great danger of the inquisition. This establishment of a church-of-England chaplain was a new thing; and the Italians were so jealous of the Northern heresy, that, to give as little offence as possible, he performed the duties of his office with the utmost privacy and caution. But, notwithstanding this, great offence was taken at it; and complaints were immediately sent to Florence and Rome. Upon this, the Pope, and the court of inquisition at Rome, declared their resolution to expel heresy, and the public teacher of it, from the confines of the holy see; and therefore secret orders were given to apprehend him, Mr. Kennet, at Leghorn, and to hurry him away to Pisa, and thence to some other religious prison, to bury him alive, or otherwise dispose of him in the severest manner. Upon notice of this design, Dr. Newton, the English envoy at Florence, interposed his offices at that court; where he could obtain no other answer, but that "he might send for the English preacher, and keep him in his own family as his domestic chaplain; otherwise, if he presumed to continue at Leghorn, he must take the consequences of it: for, in those matters of religion, the court of inquisition was superior to all civil powers." The envoy communicated this answer of the great duke to the earl of Sunderland, then secretary of state, who sent a menacing letter by her majesty's order; and then the chaplain continued to officiate in safety, though he was with much difficulty preserved from their intended fury till that letter arrived.

He continued at Leghorn, and persevered with great steadiness in his duty, till his invalid state obliged him to think of returning to his native air. He arrived at Oxford in 1714: he was also admitted D. D. the same year. But he lived to enjoy these new honours a very short time: for, having brought an ill habit of body with him from Italy, he continued from that time to decline gradually; and was carried off, before the expiration of this year, by a slow fever. A little before his death, he finished the preface to a volume, which came out under the title of "Sermons on several Occasions, preached before the Society of British Merchants in foreign Parts. Lond. 1715," 8vo.

Besides this collection, and the pieces already mentioned, of his own composing, he gave English translations of emi-

nent authors, the chief of which are as follow: 1. "Puffendorf of the Law of Nature and Nations." 2. "Placette's Christian Casuist." 3. "Godeau's Pastoral Instructions." 4. "Pascal's Thoughts on Religion." To which he prefixed an account of the manner in which those thoughts were delivered by the author. 5. "Balsac's Arisippus: with an Account of his Life and Writings." 6. "The Marriage of Thames and Isis;" from a Latin poem of Mr. Camden.

Dr. Basil Kennet is said to have been a very amiable man; of exemplary integrity, generosity, and modesty.

KENNICOTT (BENJAMIN, D. D.) was canon of Christ-Church, and well known in the literary world for his elaborate edition of the Hebrew Bible, and other publications. He was born at Totness in Devonshire, in 1718. His early display of talents recommended him to some gentlemen, who sent him to Oxford, and there supported him. At Oxford he soon became eminent, and, on account of two dissertations, one on the Tree of Life, the other on the Oblations of Cain and Abel, had the degree of A. B. conferred upon him gratis a year before the statutable time. He soon after distinguished himself by the publication of several occasional sermons, which were well received. In the year 1753, he laid the foundation of his great work, and spent a long time in searching out and examining Hebrew manuscripts. He appealed to the Jews themselves on the subject of the Hebrew text, and gave a compendious history of it from the close of the Hebrew canon to the invention of printing, with an account of 103 Hebrew MSS. In 1760, he published his proposals for collecting all the Hebrew MSS. prior to the invention of printing, that could be found in Great Britain; and, at the same time, for procuring as many collections of foreign MSS. as his time and money would permit. During the progress of his work he was rewarded with the canonry of Christ-Church. His first volume was published in 1776, and the whole was completed in 1780. When we contemplate his diligence and learning, it must be confessed, that Hebrew literature and sacred criticism is indebted to him more than to any scholar of his age. He was a good and conscientious man, and, in decline of life, resigned a valuable living because he was unable to visit his parish. He died at Oxford in 1783, leaving a wife, but no children. At the time of his death he was employed in printing remarks on passages on the Old Testament. This was afterwards published from his papers. Dr. Kennicott was also keeper of the Radcliffe library; and corresponded with some of the most eminent characters in Europe.

KEN-

KENRICK (WILLIAM), son of a citizen of London, and brought up to some mechanical employment. He soon abandoned his employment, whatever it was, and pursued with eagerness the cultivation of literature, by which he obtained a support for the remainder of his life. He went to Leyden for the benefit of his studies; and, on his return to England in 1759, he published "Epistles Philosophical and Moral" in verse. His publications were indeed very numerous, among which none was more remarkable than a comedy he produced in 1766, called "Falstaff's Wedding." This was intended at first to be imposed on the public as an original play of Shakspeare; and certain it is, that no more happy imitation has ever appeared. Dr. Kenrick was also a writer in the *Monthly Review*; but, in consequence of some dispute with his principal, he established a new literary journal of his own. He was also the original editor of the *Morning Chronicle*; but here again, in consequence of some dispute, he introduced a new paper in opposition. He translated, and with great ability, Rousseau's *Emilius* and *Eloisa*, and Milot's "Elements of the History of England." He produced a great number of dramatic performances, as well as translations from various languages, and was undoubtedly possessed of considerable abilities. He died in 1777.

KENT (WILLIAM), was born in Yorkshire, and put apprentice to a coach-painter, but, feeling the superiority of genius, he left his master, and came up to London, where he soon gave indications of great abilities. In 1710, he was sent, by the munificence of some gentlemen of his own country, to Rome, whither he accompanied Mr. Tallman. There he studied under Cavalier Luti, and in the academy gained the second prize of the second class. He also became acquainted with lord Burlington, whose sagacity discovered the rich vein of genius that had been hid even from himself; and, on their return to England in 1719, lodged him in his own house, and shewed for him all the marks of the most disinterested friendship. By his interest he was employed in various works, both as a painter in history and portrait; and yet there appear but very faint traces of that creative talent he displayed in a sister art. His portraits did not resemble the persons that sat for them. His colouring was worse than that of the most errant journeyman to the profession; and his drawing was defective, witness the hall at Wantstead, and his picture at St. Clement's. He designed some of the drawings of Gay's Fables, the prints for Spencer's Fairy Queen, and the vignettes to the large edition of Pope's works. In architecture he was deservedly admired; he executed the Temple of Venus at Stowe; the earl of Leicester's house at Holkham in Norfolk; the great hall
at

at Mr. Pelham's, Arlington-street; and the stair-case at lady Isabella Finch's in Berkeley-square. Mr. Walpole considers him as the inventor of modern gardening. By the patronage of the dukes of Grafton and Newcastle, Mr. Pelham, and the earl of Burlington, he was made master-carpenter, architect, keeper of the pictures, and, after the death of Jervas, principal painter to the crown; the whole, including a pension of 100*l*. a year, which was given him for his works at Kensington, produced 600*l*. a year. In 1743, he was disordered in his eyes, but recovered, and in March 1748 had an inflammation in his bowels, which put an end to his life at Burlington-house, April 12, 1748, aged 63 years.

KEPLER (JOHN), the greatest astronomer perhaps that any age has produced, was born at Wiel in the dutchy of Wirtemberg, the 27th Dec. 1571. His father, Henry Kepler, was descended from a family which had raised themselves under the emperors by their military services, and was himself an officer of rank in the army; but afterwards, experiencing ill fortune, was obliged to sell all he had, and support himself and his family by keeping a public-house. He died in 1590, and left his son John to take what care of himself he could. His education had been hitherto neglected, as may easily be imagined; but, having a very great genius, and as great a desire to cultivate it, he entered upon his studies in philosophy at Tubingen, immediately upon his father's death, and, two years after, pursued the mathematics in the same university, under the famous Michael Moastlin. He made so great progress, and became so famous, that in 1593 he was invited to Gratz in Styria, to teach the mathematics there. He then applied himself entirely to astronomy, and published from time to time several works, the principal of which shall be mentioned. In 1597, he entered into the married state, which at first created him great uneasiness, from a dispute which arose about his wife's fortune; and, the year after, he was banished from Gratz on account of his religion, but afterwards recalled, and restored to his former dignity. However, the growing troubles and confusions of that place inclined him to think of a residence elsewhere; and, as Tycho Brahe, having settled in Bohemia, and obtained from the emperor all sorts of conveniences for the perfecting of astronomy, was passionately desirous of having Kepler with him, and had often solicited him by letters, he left the university of Gratz, and removed into Bohemia with his family in 1600. In his journey he was seized with a quartan ague, which continued seven or eight months; so that all that time he could do Tycho but very little service. Tycho and Kepler did not agree very well with each other, as
little

little a time as they continued together. Kepler was offended at Tycho, for refusing some services to his family, which he had occasion for: he was also dissatisfied with his reservedness; for, Tycho did not communicate to him all that he knew; and, as he died in 1601, he did not give Kepler time to be very useful to him, or to receive any considerable advantages from him. Before his death, however, he introduced him to the emperor Rodolphus at Prague, (for, it was upon this condition that Kepler had consented to leave Gratz), who received him very kindly, and made him his mathematician, upon condition that he should serve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finish the tables begun by Tycho, which were to be called the “Rodolphine Tables;” and he applied himself very vigorously to this work; but such difficulties arose in a short time, partly from the nature of it, and partly from the delay of the treasurers, that the tables were not finished and published till 1627. He complained, that, from 1602 and 1603, he was looked upon by the treasurers with a very invidious eye; and when, in 1609, he had published a noble specimen of the work, and the emperor had given orders that, besides the expence of the edition, he should immediately be paid the arrears of his pension, which, he said, amounted to 2000 crowns, and likewise 2000 more; yet, that it was not till two years after, that the generous orders of Rodolphus, in his favour, were put in execution. He met with no less discouragement from the financiers under the emperor Matthias, than under Rodolphus; and therefore, after struggling with poverty for ten years at Prague, began to think of quitting his quarters again. He was then fixed at Lints by the emperor Matthias, who appointed him a salary from the states of Upper Austria, which was paid for sixteen years. In 1613, he went to the assembly at Ratisbon, to assist in the reformation of the calendar; but returned to Lints, where he continued to 1626. November that year, he went to Ulm, in order to publish the “Rodolphine Tables;” and afterwards, in 1629, with the emperor’s leave, settled at Sagan in Silesia, where he published the second part of his “Ephemerides;” for the first had been published at Lints in 1617. In 1630, he went to Ratisbon, to solicit the payment of the arrears of his pension; but, being seized with a fever, which, it is said, was brought upon him by too hard riding, he died there in November, in his 59th year.

His “*Tabulæ Rodolphinæ*” and “*Ephemerides*” have been mentioned already. We will now take notice of some of

of his other works, which will give a farther idea of this very extraordinary man, and wonderful astronomer. In 1595, when he was only five and twenty, he published, at Tubingen, a work, under the title of "*Prodromus dissertationum cosmographicarum, continens mysterium cosmographicum, de admiranda proportionem orbium cœlestium, deque causis cœlorum numeri, magnitudinis, motuumque periodi, & genuinis, & propriis, demonstratum per quinque regularia corpora geometrica.*" This, of all his works, he is said to have esteemed most. He was so charmed with it for some time, that he declared, he would not renounce the glory of the discoveries contained in it, to be made elector of Saxony.

In 1609, he published at Prague his "*Phyfica cœlestis, tradita commentariis de motibus stellæ Martis:*" in which he discovered so many great and wonderful things relating to the heavens, that, if he had published nothing else, he might, from this single work, have claimed the honour of being the first who laid a solid foundation for physical astronomy. He labours here to demonstrate, from Tycho's observations, that the planets do not move in circles, but in Ellipses, in one of whose foci is placed the sun; and that their motions are regulated according to these two laws: first, "that they describe equal areas in equal times; and, secondly, that the squares of their periodical times are as the cubes of the distances;" both which are well known to be fundamental principles in the Newtonian astronomy. In the "*Introduction*" to his "*Commentaries,*" he discovers plainly enough that he had a very tolerable notion of gravity; for, he compares the sun to a magnet, whose power, diffused, carries round the other planets. He supposes also the moon's attraction to be the cause of the tides: "*Orbis virtutis tractoriæ,*" says he, "*quæ est in luna, porrigitur usque ad terras, et prolestat aquas sub zonam torridam; quippe in occursum suum quacunque in verticem loci incidit, insensibiliter in maribus inclusis, sensibilibiter ubi sunt latissimi alvei oceani, aquisque spaciola reciprocatiois libertas.*"

In 1618, he published at Lints his "*Epitome astronomiæ Copernicanæ,*" in which he discovers some very singular notions." He supposes there an anima motrix to reside in all parts of the earth, to which he imputes a perpetual subterraneous heat, by which minerals, vegetables, and even some animals, are formed; and he inculcates the same notion in his "*Libelli tres de cometis,*" published in 1719, where he says also of Comets, that they are generated in the æther, as fishes are in the water; and that the æther, or universal expanse, is as full of comets as the sea is of fishes; but only that, for certain reasons, they are not always visible. Gassendus observes
that,

that, according to Kepler, 'all the stars are animated; and that, as all animals move by means of their muscles, the earth and planets have also muscles proportioned to their bulk, which are the instruments they move with. He gives the sun also a very noble and active soul; and asserts, that his rays put into action the souls of the planets.' Agreeably to this notion of an anima motrix, he expresses himself thus in these books of comets: 'The faculty of the sublunary world perceives, and is terrified at the comet, and, together with it, the other faculties of all sublunary things.' And afterwards: 'The faculty of the earth being terrified at the unusual appearance of the comet, in one part of the surface of the earth, sweats out a great quantity of vapour, according to the quality of that part of its body; hence proceed great rains and floods.' These singularities in Kepler have made those of his order, who have not yet been backward to acknowledge his great merit, censure him with some degree of severity. Thus Bullialdus says, 'he abounds with notions, *figmentis tumet*;' and Schoockius, though he owns that 'no person performs better or more subtilly than Kepler, where he writes as a mathematician;' yet adds, 'that, where he acts the natural philosopher, no one, perhaps, writes more absurdly; and is sorry, that so excellent a man should disgrace the divine science of mathematics with his physical absurdities: for,' says he, 'what could an old woman in a fever dream more ridiculous than that the earth is a vast animal, which breathes out the winds through the holes of the mountains, as it were through a mouth and nostrils? Yet he writes expressly thus in his "*Harmonica Mundi*," where he endeavours likewise seriously to prove, that the earth has a sympathy with the heavens, and, by a natural instinct, perceives the position of the stars.' In his book "*De montibus Martis*," he also asserts, 'that the sun is a great magnet or magnetical body, carried round upon its own center in a diurnal motion; and, by a certain diffused power, carries round the rest of the planets.' Kepler was a man of a very great and uncommonly fertile genius, and did not, it is acknowledged, always confine himself to the bounds of mathematics; however, by Schoockius's leave, we will not suffer this last-mentioned notion, 'of the sun's being a magnet, and carrying, by its diffused power, the planets around it,' to be ranked among the dreams of old women in fevers, because it is so nearly conformable to the notion of gravity, on which a true system of the planetary motions has since been founded.

There are other works of Kepler, of a smaller nature, which we have omitted, that we might not be tedious. One more, however, we will mention, for the sake of some remarkable

markable incidents which attended the publication of it; and that is his "*Somnium astronomicum; de astronomia lunari, sive de iis, quæ acciderent lunæ incolis, quam luminis et dierum diversitatem experirentur, aliisque astronomicis phænomenis hujusmodi.*" In this work he began to draw up that system of "*Comparative Astronomy,*" which was afterwards pursued by Kircher, Huygens, and Gregory; but he had not the satisfaction of publishing it, for he died while it was printing. Upon this, Bartschius, his son-in-law, and follower in his astronomical opinions, undertook the care of this book, and continued the impression; but he was also interrupted in this employment by death. Lewis Kepler, his son, who was then a physician at Conigsberg in Prussia, was so startled at these incidents, that he was, with great difficulty, prevailed upon to undertake the care of this book. He was afraid of losing his life, as his father and brother-in-law had done; and his mother-in-law, the widow of John Kepler, who hence appears to have been twice married, being in very narrow circumstances, and burthened with children, was obliged to use many entreaties to engage him in that work. At last she succeeded: Lewis Kepler undertook it, and finished it; though, as it is said, not without some apprehensions, that it might occasion his death. It is strange, that a man of sense should be frightened at these circumstances, singular as they were; but, is it not as strange, that a learned professor at Utrecht, from whom we have this account, should make use of them to explode Kepler's doctrine concerning a world in the moon? Mean while we may observe, that a case of a similar nature happened here in our own country, when Addison's works were first collected and published together in quarto, Addison himself wrote a dedication, with a design to present them to his friend Mr. Secretary Craggs; but both the author and the patron died before the impression was finished. The work then fell into Tickell's hands, who chose the earl of Warwick for the new patron; but this earl died also before they were published. Upon which, says Atterbury, "I cannot but think it a very odd set of incidents, that the book should be dedicated by a dead man to a dead man; and even that the new patron, to whom Tickel chose to inscribe his verses, should be dead also before they were published. Had I been in the editor's place, I should have been a little apprehensive for myself, under a thought that every one who had any hand in that work was to die before the publication of it."

We must not close our account of Kepler without observing, that the highest deference has been paid to his authority, and the highest eulogiums to his memory, by men of the
greatest

greatest genius in physical knowledge and astronomy, who have flourished since his time. Des Cartes owns his obligations to him upon many occasions; and so does our own immortal countryman sir Isaac Newton. The celebrated professor of astronomy at Oxford, David Gregory, tells us, in the preface to his *Astronomia*, &c. that ‘Kepler’s “*Rationes archetypicæ*,” “*Concinnitates geometricæ*,” and “*Proportiones harmonicæ*,” whatever may be said of them, when considered mathematically, yet discover a force of genius, which we shall look for in vain in the writings of other astronomers.’ And lastly, the young, but able astronomer, Jeremiah Horrox, was so struck with admiration of Kepler, that he breaks out into a rapture, not natural to the coolness of a man of science: ‘*Licet mihi Keplerum supra mortales admirari: licet egregium, divinissimum, aut si quid majus appellare: licet denique supra totam philosophantium scholam vel unicum Keplerum æstimare. Hunc solum canite, poetæ: hunc solum terite, philosophi: de illo certi, habere istum omnia, qui habet Keplerum.*” Yet, notwithstanding all these fine things, it is worth remembering, because it may be useful to men of other professions as well as astronomers, that Kepler lived and died poor. Will it be said, that “*sua cuique posteritas rependet?*” Be it so: yet some will always be found captious enough to ask, “what a dead man can be the better, for what the living say of him?”

KEPLER (LEWIS), son of the preceding, was a physician at Konisberg in Prussia, and published the last-named work of his father at Frankfort in 1634. He died at Konisberg in 1663.

KERCKRING (THOMAS), a celebrated physician. He resided a great part of his life at Hamburg, under the character of resident from the grand-duke of Tuscany. He obtained considerable reputation, and was a member of the Royal Society of London. His principal works were upon anatomical subjects; in particular “*Spicelegium Anatomicum*,” which he published at Amsterdam in 4to in 1670; and “*Anthropogeniæ Ichnographia*,” printed at the same place and time. In this last, he maintained the doctrine that eggs were discovered in the bodies of all women, from which the human species was produced. He died in 1693, at Hamburg.

KERI (FRANCIS BORGIA), a jesuit, born in Hungary, and eminent for his piety and erudition. He published a history of the emperors of the East, from Constantine the great to the capture of Constantinople; as well as a history of the Ottoman princes subsequent to that period. He was also eminent for his astronomical knowledge, and made considerable

able improvements in the telescope. He died at Buda in 1769.

KERKHERDERE (JOHN GERARD), born near Maestricht in 1678. He was historiographer to the emperor Joseph I. and died in 1738. He was a very learned man, and published a commentary on Daniel; which illustrates many obscurities with respect to the history, chronology, and geography of scripture. We have also from him a treatise "De Situ Paradisi Terrestris." He places the terrestrial paradise a little above Babylon; Phison he makes the West of the Euphrates; Gihon, the East. He published various other works, among which were many Latin poems.

KERSEY (JOHN) deserves mention as having been the author of a book on "The Elements of Algebra," one of the clearest and most comprehensive of the kind in any language. He also published an improved edition of "Wingate's Arithmetic;" and, we believe, also an English Dictionary. He lived in the reign of Charles the Second; and a head of him, by Fairthorne, finely engraved, is prefixed to his algebra.

KERVILLARS (JOHN MARIN DE), a jesuit, had no mean taste for literature, and published a translation of "The Fasti" and "Elegies" of Ovid. He had also some share in the "Memoires de Trevoux." He died at Paris in 1745.

KETEL (CORNELIUS), a Dutch Painter of history and portraits, who was introduced to queen Elizabeth by the lord-chancellor Hatton; and had the honour of painting her picture. He returned to Holland, and undertook the preposterous employment of painting with his fingers, instead of pencils, and afterwards with his toes; for which absurd peculiarity we have thought proper to mention him.

KETT (WILLIAM), a Norfolk man, by profession a tanner, and who headed a very formidable rebellion against Edward the Sixth, which was suppressed by the valour and conduct of the earl of Warwick. Kett had some great and excellent qualities, was valiant, sagacious, and, for a time, successful. He was taken prisoner, and hanged by Warwick's orders, with many of his followers.

KETTLEWELL (JOHN), an English divine, remarkable for piety and learning, was born at North-Allerton in Yorkshire, March the 10th, 1653. He was grounded in classical learning in the free-school of that town, and sent to St. Edmund's hall, Oxford, in 1670. Five years after, he was chosen fellow of Lincoln-college, through the interest of Mr. George Hickes, who was fellow of the same, where he became eminent as a tutor. He entered into orders as soon as he was of age sufficient, and distinguished himself early

by an uncommon knowledge in divinity. He was very young, when he wrote his celebrated book, intituled, "Measures of Christian Obedience:" he composed it in 1678, though it was not published till 1681. Dr. Hickes, to whom he submitted it for correction, advised him to dedicate it to bishop Compton, intending, by that means, to have him settled in London; and, accordingly, it came out at first with a dedication to his lordship: but, when that prelate appeared in arms against James II. Kettlewell gave orders to have the dedication razed out of the copies unfold, and also to have it omitted in the subsequent editions. Meanwhile this book occasioned him to be so much taken notice of, that the old countess of Bedford, mother of the unfortunate William lord Russell, took him, on that account, to be one of her domestic chaplains; and a greater favour he received, upon the same consideration, from Simon lord Digby, who presented him, July 1682, to the vicarage of Colehill, in Warwickshire. After he had continued above seven years at this place, a great alteration happened in his condition and circumstances; for, at the Revolution, being one of those conscientious men who refused to take the oaths of allegiance and supremacy to king William and queen Mary, he was deprived of his living in 1690. However, he did not spend the remainder of his days in a sullen and inglorious indolence; but, retiring to London with his wife, whom he had married in 1685, he continued to write and publish books, as he had done during his residence in the country. There, amongst other learned men, he was particularly happy in the friendship of Mr. Nelson, with whom he concerted the "Model of a fund of charity for the needy, suffering, that is, the nonjuring, clergy:" but being naturally of a tender and delicate frame of body, and inclined to a consumption, he fell into that distemper in his 42d year, and died of it April the 12th, 1695, at his lodgings in Gray's-Inn lane. He was buried, three days after, in the same grave where archbishop Laud was before interred, in the parish-church of All-hallows, Barking; where a neat marble monument is erected to his memory. Mr. Nelson, who must needs have known him very well, has given this great and noble character of him, in a preface to his "Five Discourses," &c. a piece printed after his decease: "He was learned without pride; wise and judicious without cunning; he served at the altar without either covetousness or ambition; he was devout without affectation; sincerely religious without moroseness; courteous and affable without flattery or mean compliances; just without rigour; charitable without vanity; and heartily zealous for the interest of religion without faction." His works were collected and printed

in 1718, in two volumes, folio: they are all upon religious subjects, unless his "Measures of Christian Obedience," and some tracts upon "New Oaths," and the "Duty of Allegiance," &c. should be rather considered as of a political nature.

KEYSLER (JOHN GEORGE), a learned antiquary of Germany, and fellow of the Royal Society in London, was born in 1689, at Thournau, a town belonging to the counts of Giech. His father, who was of the count's council, took an extraordinary care of his education; and, after a suitable preparation, sent him to the university of Hall, where he applied himself chiefly to the civil law; not neglecting, in the mean time, the Latin, Greek, and Hebrew languages, history, antiquity, and the sciences. Soon after he left Hall, he was called to be preceptor to Charles Maximilian and Christian Charles, counts of Giech-Buchau, with whom, in 1713, he returned thither, and afterwards attended them in their travels. The first place of note they visited was Utrecht, where he became acquainted with the learned Reland, who, discerning his uncommon capacity and particular turn, put him upon projecting an accurate history of the antiquities of his country. Keyser visited the chief cities of Germany, France, and the Netherlands, with his two young counts; and gained great reputation among the learned, by illustrating, as he went along, several monuments of antiquity, particularly some fragments of Celtic idols, then lately discovered in the cathedral of Paris.

Having returned safe with his pupils, and acquired great honour by his care and management of them, he was afterwards fixed upon as a proper person to undertake the education of two grandsons of baron Bernstorff, first minister of state to his Britannic Majesty, as elector; and, accordingly, he went to Hanover in 1716, and entered upon his office. However, in 1718, he obtained leave to go over to England, where he distinguished himself so much in the antiquarian way, that he was complimented with being fellow of the Royal Society. This honour he particularly owed to a learned essay, "*De Dea Nehalennia numine veterum Walachrorum topico.*" He gave an explication also of the Anglo-Saxon monument of antiquity on Salisbury Plain, called Stonehenge; and likewise a "Dissertation on the consecrated Mistletoe of the Druids." All these detached essays, with other select discourses on the Celtic and Northern antiquities, he published, soon after his return to Hanover, in Latin, under this title, "*Antiquitates selectæ Septentrionales et Celticæ, quibus plurima Loca Conciliorum et Capitularium explanantur, Dogmata Theologiæ Ethnicæ Celtarum gentiumque Septentrionalium*"

trionalium cum moribus et institutis majorum nostrorum circa Idola, Aras, Oracula, Tempia, Lucos, Sacerdotes, Regum Electiones, Comitia, et Monumenta sepulchralia, una cum reliquiis Gentilismi in Cœtibus Christianorum, ex Monumentis potissimum hactenus ineditis fuscè perquiruntur, cum figuris æri incisfis. Hanov. 1720." 12mo.

When the two young barons Bernstorff had been ten years under his care, it was time for them to go abroad: and, accordingly, he went with them to Tübingen, at which university they stayed a year and a half. Then they set out on a grand tour: they visited the upper part of Germany, Switzerland, and took a particular view of Italy; and then returned to Vienna, where they spent three months. Their next progress was in Upper Hungary, Bohemia, and other parts of Germany. In 1731, they passed through Lorraine into France, thence crossed the Channel into England, and made Holland the last stage of their travels. From this tour proceeded a large and entertaining work, which has been translated into English, in four volumes, 4to, and published under the following title: "Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorraine: giving a true and just Description of the present State of those Countries; their natural, literary, and political, History, Manners, Laws, Commerce, Manufactures, Painting, Sculpture, Architecture, Coins, Antiquities, Curiosities of Art and Nature, &c. illustrated with Copper-plates engraven from Drawings taken on the Spot. By John George Keyßler, F. R. S. Carefully translated from the Second Edition of the German. Lond. 1756."

Keyßler, after his return, spent the remainder of his days under the patronage and protection of his noble pupils, who committed to his care their fine library and museum, and allowed him a very handsome income. He led a happy tranquil life; declining all public employment, keeping himself single that he might not be incumbered with family-affairs, and chiefly conversing with the illustrious dead, who were the companions of his retirement. He died in his 54th year, June 20. 1743, of an asthma, after viewing, with intrepidity, the gradual approach of death.

KHERASKOF (MICHAEL), a Russian of a noble family, has excelled in several pieces of composition. His works are, "A Poem upon the Utility of Science;" several tragedies and comedies; Pindaric odes, Anacreontics, fables, idyls, and satires; a romance, called "Ariadne and Theseus;" "Numa Pompilius;" a poem in four cantos, in honour of the naval victory over the Turks at the battle of Tchesme; but the piece, by which he has acquired the greatest fame, is

an epic poem in twelve cantos, called the "Rossiada," written in Iambic measure of six feet in rhyme. Its subject is the conquest of Casan by Ivan Vassilievitch II. or, as the author has expressed himself, "I sing Russia delivered from the Yoke of Barbarians; the Might of the Tartars laid low, and their Pride humbled: I sing the Strifes and bloody Conflicts of ancient Armies; Russia's Triumph; and Casan's Subjection." This work is greatly admired by the natives; and may justly be considered as forming an epoch in the history of their poetry. The general plan seems well disposed; the events follow each other in a rapid but orderly succession; and the imagination of the reader is kept alive by frequent scenes of terror, in which the author seems particularly to excel. The subject is extremely interesting to the Russians; and the poet has artfully availed himself of the popular belief, by the introduction of saints and martyrs for the machinery of his poem. Mr. Le Clerc informs us, that this poem, while it contains several striking passages of great beauty, is in many parts deficient in harmony; a defect, he adds, which the author, by retouching and correcting, is capable of removing. Mr. Kheraskof has not, in the present reign, failed of acquiring the rewards due to his extraordinary talents; having been successively appointed vice-president of the college of mines, counsellor of state, and curator of the university of Moscow.

KHILKOF (PRINCE), a Russian nobleman, descended from a very antient family, had distinguished himself as ambassador to several foreign courts, before he was sent, in 1700, to Stockholm, in that capacity. He accompanied Charles XII. in his descent upon the Isle of Zealand, and upon the ensuing truce of Travendal between Sweden and Denmark returned to Stockholm, Sept. 17, at the eve of the rupture which broke out between the Swedish and Russian monarchs. His character of ambassador, deemed sacred by the law of nations, could not protect him from the resentment of Charles XII.; and, on the 20th of the same month, he was arrested and imprisoned. As an amusement during his captivity, which was long and for some time extremely rigorous, and, at the request of his fellow-prisoner, prince Trubetskoi, he began an abridgement of the "Russian History," from its earliest period to his own time; which he completed before he was restored to liberty. Hitherto, though Russia abounded in chronicles and annals relative to detached periods, yet, excepting a dry detail of facts, compiled for the use of Alexey Michaelovitch, it possessed no regular and connected history. The first attempt towards such a work was undertaken by prince Khilkof. After a confinement of 18 years, he expired in his prison of Westeras, in the moment when he was upon the

the point of being released. His work, called "The Kernel of the Russian History," is a mere abridgement, and was published in 1770 by Mr. Muller. It forms only one volume in 8vo, and contains seven books: the first commences with the creation of the world, and ends with the erection of the Russian empire under Ruric; the remaining six carry down the history from that period to the year 1713. During some part of his confinement, he was permitted to receive from Moscow books, extracts from chronicles, and a few state-papers; but, as he could not obtain the necessary documents so well as if he had been upon the spot, his performance unavoidably contains occasional errors, many of which the judicious editor has pointed out and corrected. About the time of Khilkof's death, another native commenced a similar work upon a much larger scale, and who had more opportunities of obtaining information. This person was Vassili Tatishchef; of whom some memoirs will hereafter be given.

KIDDER (Dr. RICHARD), a very learned English bishop, was born, as Wood says, in Suffex, but, as others say, in Suffolk. In 1649, he was sent to Emanuel-college in Cambridge, where he took his bachelor and master of Arts degree at the regular times. He was presented by his college to the vicarage of Stanground, in Huntingdonshire; from which he was ejected, for nonconformity; in 1662, by virtue of the Bartholomew act: but, conforming soon after, he was presented, by Arthur earl of Essex, to the rectory of Raine, in Essex, 1664. Here he continued till 1674, when he was presented to the rectory of St. Martin's Outwich, London, by the Merchant-Tailors company. September 1681, he was installed into a prebend of Norwich; and, in 1689, made dean of Peterborough, in the room of Simon Patrick, promoted to the see of Chichester. Upon the deprivation of Ken, bishop of Bath and Wells, for not taking the oaths to king William and queen Mary, and Beveridge's refusal of that see; Kidder, to whom it was offered next, did not prove so scrupulous; but, being nominated thereto in June 1691, was consecrated the August following. In 1693, he preached the lecture founded by the honourable Robert Boyle, being the second that preached it. His sermons on that occasion are inserted in, "Demonstration of the Messias," in three parts; the first of which was published in 1694, the second in 1699, and the third in 1700, 8vo. It is levelled against the Jews; and the author makes in it an excellent use of his great knowledge of the Hebrew and Oriental languages, for which he had long been famous. He wrote also, "A Commentary on the Five Books of Moses; with a Dissertation concerning the Author or Writer of the said Books, and a general Argument

to each of them." This commentary was published in 1694, in two volumes 8vo; and the reader, in the preface, is thus acquainted with the occasion of it: "Many years are now passed since a considerable number of the London clergy met together, and agreed to publish some short notes upon the whole Bible, for the use of families, and of all those well-disposed persons that desired to read the holy scriptures to their greatest advantage. At that meeting, they agreed upon this worthy design, and took their several shares, and assigned some part to them who were absent. I was not present at that meeting; but I was soon informed, that they had assigned to me the Pentateuch. The work was begun with common consent; we did frequently meet; and what was done was communicated from time to time to those that met together and were concerned. The methods of proceeding had been adjusted, and agreed to; a specimen was printed, and an agreement was made when it should be put to the press. I finished my part in order thereto; but so it fell out, that, soon after all this, the clouds began to gather apace, and there was great ground to fear, that the popish party were attempting to ruin the Church of England.—Hence it came to pass, that the thoughts of pursuing this design were laid aside; and those that were concerned in it were now obliged to turn their studies and pens against that dangerous enemy. During this time also, some of the persons concerned in this work were taken away by death; and thus the work was hindered, that might else have been finished long since.—I, having drawn up my notes upon this occasion, do now think myself obliged to make them public," &c. To the first volume is prefixed a dissertation, wherein the bishop sets down, and answers, all the objections made against Moses's being the author of the Pentateuch: and having considered, among the rest, one objection drawn by Le Clerc, from Gen. xxxvi. 31, and spoken in pretty severe terms of him, some letters passed between them, which were printed by Le Clerc, in his "*Bibliothèque Choisie*," wherein satisfaction is made for the censure that had been passed upon him. Dr. Kidder had likewise borne a part in the famous popish controversy, during which he published the following tracts: 1. "A Second Dialogue between a new Catholic Convert and a Protestant; shewing why he cannot believe the Doctrine of Transubstantiation, though he do firmly believe the Doctrine of the Trinity" 2. "An Examination of Bellarmine's Thirtieth Note of the Church, of the Confession of Adversaries." 3. "The Texts which Papists cite out of the Bible for the Proof of their Doctrine, 'of the Sacrifice of the Mass,' examined." 4. "Reflections on a French Testament, printed at Bourdeaux 1686, pretended to be translated out of the Latin by

by the Divines of Louvain." He published also several sermons and tracts, which we need not be particular about here.

This prelate died, Nov. 1703, in his palace at Wells, and was privately buried in the cathedral. Through a most unhappy accident, in the night between the 26th and 27th of that month, he was killed in his bed, with his lady, by the fall of a stack of chimneys, occasioned by the great storm. He was a very clear, elegant, learned writer; and one of the best divines of his time.

KIERINGS (ALEXANDER), scarcely known out of Holland, where he flourished about the year 1686, and where he was valued for his landscapes. But the figures were generally done by Poëlemburg, whose disciple he had been.

KILIAN (CORNELIUS), a native of Brabant, and for fifty years corrector of the press to Plantin. The skill and diligence of Kilian materially contributed to the great reputation which his employer obtained; and he also published "An Apology for press Corrections against the Corrections of Authors;" as well as "Etymologicon linguæ Teutonicæ," into some Latin verses.

KILLIGREW, an English name for many ingenious persons of both sexes, and of the same family too. The first we meet with, is CATHARINE, the daughter of Sir Anthony Cooke, who was born at Giddy-hall, in Essex, about 1530; and married to Henry Killigrew, Esq. a Cornish gentleman of good abilities, who, for the service he did his country in the quality of an ambassador, was knighted. This lady having the advantages of an excellent education, joined to an elegant natural genius, became, like many other ladies her contemporaries, very learned. She understood the Hebrew, Greek, and Latin tongues, and was famous for her skill in poetry; a small specimen of which is preserved by Sir John Harrington, in his notes to the translation of "Ariosto;" and by Fuller, in his "Worthies."

KILLIGREW (WILLIAM), descended from this family, was the eldest son of Sir Robert Killigrew, knt. and born at Hanworth in Middlesex, 1605. He became a gentleman-commoner of St. John's college, Oxford, in 1622; where continuing about three years, he travelled abroad, and, after his return, was made governor of Pendennis castle, and of Falmouth haven in Cornwall. After this, he was called to attend Charles I. as one of the gentlemen-ushers of his privy-chamber; in which employment he continued till the breaking-out of the civil wars, and then had the command given him of one of the two great troops of horse that guarded the king's person. He was in attendance upon the king when the court resided at Oxford, and was created

doctor of civil law in 1642; and, when the king's affairs were ruined, he suffered, as the other Cavaliers did, and compounded with the Republicans for his estate. Upon the Restoration of Charles II, he was made gentleman-usher of the privy chamber again; and, on that king's marriage, was created his first vice-chamberlain, in which station he continued twenty-two years. He died in 1693, and was buried in Westminster-abbey. He was the author of four plays, which were printed at Oxford, 1666, in folio, and have been applauded by men very eminent in poetry; particularly by Wallece, who addresses a copy of verses to him, upon his altering "Pandora" from a tragedy into a comedy, because not approved on the stage. There is another play ascribed to him, called "The Imperial Tragedy, 1690," folio. There is also a little poem of his extant, which was set to music by the noted Henry Lawes. Wood says, that after he retired from court, in his declining age, he wrote "The artless midnight Thoughts of a Gentleman at court, who for many Years built on Sand, which every Blast of cross Fortune has defaced, but now has laid new Foundations on the Rock of his Salvation, 1684." 8vo; of which the second edition, with additions, was dedicated to Charles II. and another work, intituled, "Midnight and daily Thoughts, in Prose and Verse, 1694." 8vo.

KILLIGREW (THOMAS), brother of the former, was born in 1611, and distinguished also by uncommon natural parts. He was page of honour to Charles I, and groom of the bed-chamber to Charles II, with whom he had suffered many years exile. During his abode beyond sea, he took a view of France, Italy, and Spain; and was honoured by his majesty with the employment of resident at the state of Venice, whither he was sent in Aug. 1751. In this absence from his country, he applied his leisure hours to poetry, and the composition of several plays; of which Sir John Denham, in a jocular way, takes notice, in his poem on our author's return from his embassy to Venice. Though Denham mentions but six, our author wrote nine plays in his travels, and two at London; all which were printed, with his picture before them, in one volume folio, at London, 1664. There is, besides these plays of his, "A Letter concerning the possessing and dispossessing of several Nuns in the Nunnery at Tours, in France;" dated Orléans, Dec. the 7th, 1635, and printed in three sheets folio. He died in 1682, and was buried in Westminster-abbey. He had been twice married. He was a man of very droll make, and had an uncommon vein of humour, with which he used to divert that merry monarch Charles II; who, on that account, was fonder of him

him than of his best ministers, and would give him access to his presence, when he denied it to them. It was usually said of him, that, when he attempted to write, he was nothing near so smart as he was in conversation: which was just the reverse of Cowley, who shone but little in company, though he excelled so much with his pen. Hence Denham, who knew them both, has taken occasion thus to characterise their respective excellences and defects:

“ Had Cowley ne’er spoke, Killigrew ne’er writ,
“ Combin’d in one, they’d made a matchless wit.”

KILLIGREW (HENRY), brother of the former, was born in 1612, educated in grammar learning under the celebrated Farnaby, and sent to Christ-church, Oxford, in 1628. In 1638, having taking his degrees in arts, he went into orders, and became a chaplain in the king’s army. In 1642, he was created doctor of divinity; and the same year made chaplain to James duke of York, and prebendary of Westminster. Afterwards he suffered, as an adherent in the king’s cause; but, at the Restoration, was made almoner to the duke of York, superintendant to the affairs of his chapel, rector of Wheatthorpe, in Hertfordshire, and master of the Savoy hospital in Westminster. He wrote, when only seventeen years of age, a tragedy, called, “ The Conspiracy,” which was admired by some wits of those times; particularly by Ben Jonson, then living, “ who gave a testimony of it (says Langbaine) even to be envied,” and by lord Falkland. An imperfect copy of this getting out in 1638, he afterwards caused it to be republished in 1652, with the new title of “ Pallantus and Eudora.” He published a volume of sermons, which had been preached at court in 1685, 4to; and also two or three occasional sermons. The year of his death does not appear.

KILLIGREW (ANNE), “ a Grace for beauty, and a Muse for wit,” as Wood says, was the daughter of Henry Killigrew, just recorded; and born in London, a little before the Restoration. She gave the earliest discoveries of genius; which being improved by a polite education, she became eminent in the arts of poetry and painting. Dryden seems quite lavish in her commendation; but Wood assures us, that he has not said any thing of her, which she was not equal, if not superior to. She was a great proficient in the art of painting, and painted a portrait of the duke of York, afterwards James II. and also of the duchess, to whom she was a maid of honour; which pieces are highly applauded by Dryden. She drew several history-pieces, also some portraits for
her

her diversion, and likewise some pieces of still-life. Mr. Becket did her picture in mezzotinto, after her own painting, which is prefixed to her poems. These engaging and polite accomplishments were the least of her perfections; for she was crowned all with an exemplary piety, and unblemished virtue. This amiable woman died of the small-pox, June 1685, when she was no more than in her 25th year: upon which sad occasion Dryden's Muse put on the mourning habit, and lamented her death most movingly, in a very long ode. The year after, were printed and published her "Poems," in a large thin quarto: which, besides the publisher's preface, and Dryden's ode, contains an hundred pages. She was buried in the Savoy chapel, where is a very neat monument fixed in the wall, with a Latin inscription on it, setting forth her beauty, her accomplishments, her virtue, and piety.

KILLIGREW (MARGARET), memorable for writing no less than thirteen folios, was the daughter of Thomas Lucas, and second wife of William Cavendish, duke of Newcastle. The life of the duke her husband is the most valuable of all her productions. This has been translated into Latin. James Bristow, of Corpus-Christi College, Oxford, undertook to translate a volume of her philosophical works, but was soon forced to desist from the undertaking. Such was the obscurity of the subject, that he could not find words where he had no ideas. Died 1673.

KIMCHI (RABBI DAVID), a famous Jewish commentator upon the Old Testament, who lived at the end of the 12th and beginning of the 13th century. He was by birth a Spaniard, son of the rabbi Joseph Kimchi, and brother of rabbi Moses Kimchi, both men of eminent learning among the Jews: but he himself far exceeded them both, being the best grammarian in the Hebrew language the Jews ever had. This abundantly appears, not only from his Commentary on the Old Testament, which gives great light into the literal sense of the Hebrew text; but also from a grammar and dictionary, which he wrote, of the Hebrew language; both, by many degrees, the best in their kind. The first of these he calls Michol, and the other Sepher Shorashim, that is, "the Book of Roots." Buxtorf made his "Thesaurus Linguae Hebraeae" out of the former; and his "Lexicon Linguae Hebraeae" out of the latter. Kimchi, was not only remarkable for his zeal, but also for his uncommon abilities and learning; and his writings have ever been held in such estimation among the Jews, that none can rise to any degree of reputation for letters and theology who has not read and studied them.

KING (JOHN), a learned English bishop, was born at Wornall about 1559, educated in Westminster-school, and sent to Christ-church, Oxford, in 1576; where he took, in due time, his degrees in arts. He was afterwards chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; doctor of divinity in 1601; dean of Christ-church in 1605; and bishop of London in 1611. Besides his "Lectures upon Jonah," printed in 1594, he published several sermons. James I. used to style him "the king of preachers;" and lord chief justice Coke often declared, that "he was the best speaker in the star-chamber in his time." He was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. He died, March 30, 1621; and, soon after, the Papists reported, that he died a member of their church; but the falsity of this story was sufficiently exposed by his son Henry, in a sermon at St. Paul's cross; and by bishop Godwin, in the appendix to his "*Commentarius de Præsulibus Angliæ*."

KING (HENRY), son of the preceding, was born at Wornall, in January 1591; educated partly at Thame in Oxfordshire, and partly at Westminster; and elected student of Christ church, Oxford, in 1608. After taking his degrees, and entering into orders, he became chaplain to James I. afterwards archdeacon of Colchester; then residentiary of St. Paul's, and canon of Christ-church; doctor of divinity in 1625; afterwards chaplain to Charles I; dean of Rochester in 1638; and bishop of Chichester in 1641. Though he was always esteemed puritanically affected, and had been promoted to Chichester in order to please that party; yet, upon the breaking-out of the civil wars, and the dissolution of episcopacy, he was treated by them with great severity. At the Restoration he recovered his bishopric; and Wood tells us, that "he was esteemed, by many persons of his diocese and neighbourhood, the epitome of all honours, virtues, and generous nobleness, and a person never to be forgotten by his tenants and the poor." He died October 1669, after having published several works viz. 1. "Sermons," printed at different times. 2. "Exposition of the Lord's Prayer, 1628," 4to. 3. "The Psalms of David, from the new Translation of the Bible, turned into Metre, &c. 1651," 12mo. 4. "A deep Groan fetched at the Funeral of the incomparable and glorious monarch king Charles I. 1649," in one sheet. 5. "Poems, Elegies, Paradoxes, Sonnets, 1657," 8vo. 6. Divers Latin and Greek poems, published in several books. 7. There is a letter of his to Mr. Isaac Walton, concerning the three imperfect books of Hooker's Ecclesiastical policy; dated
at

at Chichester, Nov. 17, 1664, and prefixed to Walton's life of Hooker.

KING (EDWARD), an excellent youth, whom we here mention rather with a view to gain than to give information, was a fellow of Christ's college, Cambridge, in 1632 and 1633. He was unfortunately drowned in his passage from Chester to the Irish seas; a circumstance which gave birth to the admirable "Lycidas" of Milton. How well

———"He knew
Himself to sing, and build the lofty rhyme,"

may be seen by the admirable specimens exhibited in the "Collection" which furnishes this brief memorial. It is not easy to determine whether his hexameters, his Alcaic Odes, or his iambics, have the greatest share of merit. Even his epigrams, allowing the method of them to be truly epigrammatic, shew the hand of a master; and the whole of his performances prove him to be possessed of a genius which was by no means over-rated with the attention and the friendship of Milton.

KING (DR. WILLIAM), an ingenious and humourous English writer, was born in London 1663, son of Ezekiel King, a gentleman. He was allied to the noble families of Clarendon and Rochester. From Westminster school, where he was a scholar on the foundation under the care of Dr. Busby, he was at eighteen elected to Christ-Church, Oxford, and admitted a student there in Michaelmas term 1681.

Early in life, Mr. King became possessed of a small paternal estate in Middlesex. From his occasionally mentioning "his tenants in Northampton and Leicestershire," his biographers have supposed him to have been a landholder also in those counties; but there is little authority for such a supposition. However, from his going out compounder when he took his first degree, it is plain that he had a tolerable fortune, which enabled him to indulge his genius and inclination in the choice and method of his studies. He took his first degree in arts, Dec. 8, 1685; proceeded regularly to M. A. July 6, 1688; and the same year commenced author. A religious turn of mind, joined to the warmest regard for the honour of his country, promoted him to rescue the character and name of Wickliffe, our first reformer, from the calumnies of Mons. Varillas. The thing had been publicly requested also, as a proper undertaking for such as were at leisure, and would take the trouble. Mr. King, therefore, deeming himself to be thus called forth to the charge,

charge, readily entered the lists; and, with a proper mixture of wit and learning, handsomely exposed the blunders of that French author, in "Reflections upon Monsr. Varillas' History of Heresy, Book I. Tom. I. so far as relates to English Matters, more especially those of Wickliffe." About this time, having fixed on the civil law as his profession, he entered upon that line in the university.

In 1690, he translated, from the French of Monsieur and Madame Dacier, "The Life of Marcus Aurelius Antoninus, the Roman Emperor; together with some select Remarks on the said Antoninus's Meditations concerning himself, treating of a natural Man's Happiness, &c. as also upon the Life of Antoninus." About the same time he wrote "A Dialogue shewing the Way to Modern Preferment;" a droll satire, which contains some solid truths, under the disguise of a conversation between three illustrious personages; the Tooth-drawer to Cardinal Porto-Carero; the Corn-cutter to Pope Innocent XI; and the Receiver-general to an Ottoman Musti. July 7, 1692, he took his degree of B. and D. LL. and Nov. 12, that year, by favour of abp. Tillotson, obtained a *Fiat*; which, admitting him an advocate at Doctors Commons, enabled him to plead in the courts of the civil and ecclesiastical law. In 1693, he published a translation of "New Manners and Characters of the two great Brothers, the Duke of Bouillon and Marechal Turenne, written in French by James de Langdale, Baron of Saumieres." Either in this, or early in the following year, appeared a very extraordinary *morceau*, under the title of "An Answer to a Book, which will be published next week, intituled, A Letter to the Reverend Dr. South, upon occasion of a late Book, intituled, Animadversions on Dr. Sherlock's Book, intituled, A Vindication of the Holy and Ever-blessed Trinity. Being a Letter to the Author." In August 1694, Mr. Moleworth publishing his "Account of Denmark as it was in the year 1692," our author took up his pen once more in his country's cause, the honour of which was thought to be blemished by that account; Mr. Scheel, the Danish minister, having presented a memorial against it. Animated with this spirit, he drew up a censure of it, which he printed in 1694, under the title of "Animadversions on the pretended Account of Denmark." This was so much approved by Prince George, consort to the Princess Anne, that the doctor was soon after appointed secretary to her Royal Highness.

In 1697, he took a share, with his fellow-collegians at Christ-church, in the memorable dispute about the genuineness of Phalaris's Epistles. His first appearance in that contro-

versy

verly was owing to his being accidentally present at a conversation between Dr. Bentley and Mr. Bennet the bookseller, concerning the MS. of Phalaris in the king's library. Mr. Boyle, when answering Bentley's Dissertation, applied to our author for the particulars of what passed on that occasion; which he received in the short but expressive letter which Boyle has printed in his book, in 1698, with the testimonies of Mr. Bennet and Mr. Gibson (who had been employed as the collator). Stung by these stubborn facts, Dr. Bentley, in the enlarged edition of his Dissertation, 1699, endeavoured to invalidate their force, by an attempt to weaken the credibility of the witnesses. On Dr. King, in particular, he has condescended to bestow near eight pages of his preface, a short specimen of which is annexed to the Letter we have last referred to. In a second letter to Mr. Boyle, our author, with great modesty, refutes the groundless calumny, and proves that Dr. Bentley himself has confirmed his testimony in every particular, except having omitted the great critic's beautiful similitude of "a squeezed orange."

In the progress of the controversy, Dr. King published his "Dialogues of the Dead," written (as he says) "in self-defence," and replete with that species of banter which was his peculiar talent, and which must have greatly mortified his adversary. How much Dr. King had this controversy at heart, may be seen by the various memoranda concerning it which are scattered up and down in his works. At the end of 1698, or early in 1699, came out "A Journey to London in the Year 1698, after the ingenious Method of that made by Dr. Martin Lister the same year;" which he designed as a vindication of his country. This was a specimen of that particular humour in which he excelled. Dr. King thought it better than any of his former works, as he frequently wrote afterwards under the name of "The Author of the Journey to London."

It has been pretty generally allowed, that Dr. King, though he could not endure his business as an advocate, made an excellent judge in the court of delegates, as often as he was called to that bench. The fatigue, however, of a civilian's duty was too great for his natural indolence; and he retired to his student's place at Christ-church, to indulge his predominant attachment at better leisure.

From this time, giving way to that *fuga negotii* so incident to the poetical race, he passed his days in the pursuit of the same ravishing images, which, being aptly moulded, came abroad in manuscript, in the form of pleasant tales and other pieces in verse, at various times, as they happened to be finished.

finished. Many of these he afterwards collected, and published, with other pieces, in his "Miscellanies."

In 1700, he published, without a name, a severe satire on the credulity of Sir Hans Sloane, intituled, "The Transaëioneer, with some of his Philosophical Fancies, in two Dialogues." The irony in this tract is admirable; and it must be acknowledged, notwithstanding the deservedly high character of Sir Hans as a physician and a naturalist, that our author has in many places discovered the vulnerable heel of Achilles, and that his satirical observations are in general well founded.

Early in 1701, Dr. King was recalled to the busy scenes of life. His friend James the third earl of Anglesea (who had succeeded to that title April 1, 1690), married, Oct. 28, 1699, the lady Catharine Darnley, natural daughter to king James II. by Catharine countess of Dorchester, and had by her one daughter. After living together little more than a year, a dispute arose between them, which ended in a separation. Lord Anglesea solicited the assistance of Dr. King; and the force of friendship prevailed over his natural aversion to the wrangling of the bar. He complied with the request; took abundant pains for his old friend, more than he was ever known to do; and made such a figure in the earl's defence, as shewed him to have had abilities in his profession equal to any occasion that might call for them, and effectually established his reputation in the character of a civilian, as he had already done in that of a polite writer.

Notwithstanding the reputation acquired by Dr. King in this cause, he never afterwards attained any striking eminence in a profession where constant assiduity and a long course of years are requisites for the acquisition of fame. Captivated by the Muses, he neglected business, and, by degrees, as is natural to such tempers, began to dread and abhor it. Heedless of those necessary supplies which a due attention would actually have brought to his finances, they were so much impaired by his neglect, and by the gay course of life which he led, that he gladly accepted the offer of preferment in Ireland; a sure sign that his practice was then not very considerable, as he is perhaps the only civilian that ever went to reside in Ireland after once having experienced the emoluments of a settlement in Doctors Commons. The exact period of his quitting this kingdom cannot now be ascertained. It has been generally supposed, that he went with the earl of Pembroke, who was appointed lord lieutenant in April 1707. But he was certainly in Ireland much earlier, as we have a correct copy of "Mully of Mountown," in 1704, from the author himself, with a complaint that, before
that

that time, some spurious copies had crept into the world. It is probable, therefore, that his preferment was owing to the united interests of the earl of Rochester, his relation, (lord-lieutenant of Ireland from Dec. 12, 1700, to Feb. 4, 1702-3), and his noble patron the earl of Pembroke (lord high admiral of England and Ireland from Jan. 1601 2 to May 1702). If this conjecture be allowed, the date is fixed clearly to the beginning of 1702, and the thread of the history is properly connected. Dr. King was now in a new scene of action. He was judge of the high court of admiralty in Ireland, sole commissioner of the prizes, and keeper of the records in Bermingham's tower. The latter, indeed, was rather a matter of honour than profit; the salary being at that time but ten pounds a year, though afterwards advanced to 400. He was likewise appointed vicar general to the lord primate, Dr. Narcissus Marsh. With these honours he was well received and countenanced by persons of the highest rank, and might have made his fortune, if the change of climate could have wrought a change in his disposition. But so far was he from treasuring up the money in a manner thrown into his lap, that he returned to England with no other treasure than a few merry poems and humourous essays.

Nov. 25, 1708, the earl of Wharton was appointed lord-lieutenant. His secretary, Mr. Addison, immediately on his arrival in Ireland, was made keeper of the records; and Dr. King returned to London, where he almost immediately gave the world those admirable instances of the humour so peculiarly his own, by publishing "Useful Transactions in Philosophy and other Sorts of Learning." The last of these, containing "A Voyage to the Island of Cajamai in America," is one of the severest and merriest satires that ever was written in prose.

He next employed himself in finishing his "Art of Love," with a Preface, containing the "Life of Ovid." The doctor's virtuous disposition is no where more remarkably distinguished than in this piece; wherein both the subject and the example so naturally lead into some less chaste images, some looser love which stands in need of a remedy. It is divided into fourteen books, most of them ending with some remarkable fable and interesting novel. In 1709, he also published, "The Art of Cookery, in Imitation of Horace's Art of Poetry; with some Letters to Dr. Lister and others; occasioned principally by the Title of a Book published by the Doctor, being the Works of Apicius Cælius, concerning the Soups and Sauces of the Ancients. With an Extract of the greatest Curiosities contained in that Book." Neither the

poem nor any of the letters has a date; nor has "The Art of Love." Whether we should impute this to our author's indolence, or to affectation (for he has treated such exactness in his "Dialogues of the Dead" with some contempt), is uncertain; but he carried it to great excess. Even the volume of "Miscellanies," which he collected himself, is without a date, either in the general title-page, or in that of any particular tract,

Aug. 3, 1710, appeared the first number of "The Examiner," the ablest vindication of the measures of the queen and her new ministry.

Swift began with No. 13, and ended by writing part of No. 45; when Mrs. Manley took it up, and finished the first volume: it was afterwards resumed by Mr. Oldisworth, who completed four volumes more, and published nineteen numbers of a sixth volume, when the queen's death put an end to the work. The original institutors of that paper seem to have employed Dr. King as their publisher, or ostensible author, before they prevailed on their great champion to undertake that task. It is not clear which part of the first ten numbers were Dr. King's; but he appears pretty evidently the writer of No. 11, Oct. 12; No. 12, Oct. 19; and No. 13, Oct. 26; and this agrees with the account given by the publisher of his posthumous works, who says, he undertook that paper about the 10th of October. On the 26th of October, no Examiner at all appeared; and the next number, which was published Nov. 2, was written by Dr. Swift. Our author's warm zeal for the church carried him naturally on the side of Sacheverell; and he had a hand, in his dry sarcastic way, in many political essays of that period. He published, with this view, "A friendly Letter from honest Tom Boggy, to the Rev. Mr. Goddard, Canon of Windsor, occasioned by a Sermon preached at St. George's Chapel, dedicated to her Grace the Duchess of Marlborough, 1710;" and "A Second Letter to Mr. Goddard, occasioned by the late Panegyric given him by the Review, Thursday, July 13, 1710." These were succeeded by "A Vindication of the Rev. Dr. Henry Sacheverell, from the false, scandalous, and malicious, Aspersions, cast upon him in a late infamous Pamphlet, intituled, 'THE MODERN FANATIC:' intended chiefly to expose the Iniquity of the Faction in general, without taking any particular notice of their poor mad Tool, Bisset, in particular. In a Dialogue between a Tory and a Whig [1]." This masterly composition

[1] Dr. King was undoubtedly assisted in this severe treatise by Charles Lambe, M. A. and by Sacheverell himself; and there is good reason to believe that they were also jointly authors of "The Principles of Deism, truly re-

presented and set in a clear Light. In Two Dialogues between a Sceptic and a Deist, 1708," 8vo; an admirable defence both of Natural and Revealed Religion.

had scarcely appeared in the world, before it was followed by "Mr. Bisset's Recantation; in a Letter to the Rev. Dr. Sacheverell;" a singular banter on that enthusiastic madman; whom our author once more thought proper to lash, in "An Answer to a Second scandalous Book that Mr. Bisset is now writing, to be published as soon as possible." Dr. White Kennet's celebrated sermon on the death of the first duke of Devonshire occasioned, amongst many other publications, a *jeu d'esprit* of Dr. King, under the title of "An Answer to Clemens Alexandrinus's Sermon, upon 'Quis Dives salvetur?' 'What Rich Man can be saved?' proving it easy for a Camel to get through the Eye of a Needle." In 1711, Dr. King very diligently employed his pen, in publishing that very useful book for schools, his "Historical Account of the Heathen Gods and Heroes, necessary for the understanding of the ancient Poets;" a work still in great esteem, and of which there have been several editions. About the same time he translated "Political Considerations upon Refined Politics, and the Master-strokes of State, as practised by the Ancients and Moderns, written by Gabriel Naude, and inscribed to the Cardinal Bagni." At the same period also he employed himself on "Rufinus, or an Historical Essay on the Favourite Ministry under Theodosius and his Son Arcadius; with a poem annexed, called 'Rufinus, or the Favourite.'" These were written early in 1711, but not printed till the end of that year. They were levelled against the duke of Marlborough and his adherents; and were written with much asperity. Towards the close of 1711, his fortunes began to re-assume a favourable aspect; and he was recommended by his firm friend Swift to an office under government. "I have settled Dr. King," says that great writer, "in the gazette; it will be worth two hundred pounds a year to him. Tomorrow I am to carry him to dine with the Secretary." And in another letter, he tells the archbishop of Dublin, "I have got poor Dr. King, who was some time in Ireland, to be Gazetteer; which will be worth two hundred and fifty pounds per annum to him, if he be diligent and sober, for which I am engaged. I mention this, because I think he was under your grace's protection in Ireland." From what Swift tells the archbishop, and a hint which he has in another place dropt, it should seem, that our author's finances were in such a state as to render the salary of gazetteer no contemptible object to him. The office, however, was bestowed on Dr. King in a manner the most agreeable to his natural temper; as he had not even the labour of soliciting for it. On the last day of December, 1711, Dr. Swift, Dr. Freind, Mr. Prior, and some other of Mr. secretary St. John's friends, came to
visit

visit him; and brought with them the key of the Gazetteer's office, and another key for the use of the paper-office, which had just before been made the receptacle of a curious collection of mummery, far different from the other contents of that invaluable repository. On the first of January, our author had the honour of dining with the secretary; and of thanking him for his remembrance of him at a time when he had almost forgotten himself. He entered on his office the same day; but the extraordinary trouble he met with in discharging its duties proved greater than he could long endure. Mr. Barber, who printed the gazette, obliged him to attend till three or four o'clock, on the mornings when that paper was published, to correct the errors of the press; a confinement which his versatility would never have brooked, if his health would have allowed it, which at this time began gradually to decline. And this, joined to his natural indisposition to the fatigue of any kind of business, furnished a sufficient pretence for resigning his office about Midsummer 1712. On quitting his employ, he retired to the house of a friend, in the garden-grounds between Lambeth and Vauxhall, where he enjoyed himself principally in his library; or, amidst select parties, in a sometimes too liberal indulgence of the bottle. He still continued, however, to visit his friends in the metropolis, particularly his relation the earl of Clarendon, who resided in Somerset-house.

We have two publications of Dr. King, in the course of this year, besides his "Rufinus" already mentioned. One was "Britain's Palladium; or Lord Bolingbroke's Welcome from France." This was published Sept. 13, 1712. The other piece was, "Useful Miscellanies, Part I. 1712." He seems to have intended a continuation, if his life had been prolonged. As autumn advanced, the Doctor drooped insensibly, and then neither cared to see, or to be seen by, any one: and, winter drawing on, he shut himself up entirely from his nearest friends; and would not so much as see his noble relation, till his lordship, hearing of his weak condition, sent his sister to fetch him in a chair to a lodging he had provided for him opposite Somerset-house in the Strand, where, next day, about noon, being Christmas-day, 1712, he yielded up his breath, with the patience and resignation of a philosopher, and with the true devotion of a Christian hero; but would not be persuaded to go to rest the night before, or even to lie down, till he had made such a will as he thought was agreeable to the inclinations of lord Clarendon. After his death, this noble lord took care of his funeral; and had him decently interred in the North cloisters of Westminster-abbey, where he lies next to his master Dr. Knipe, to whom he had

a little before dedicated his "Historical Account of the Heathen Gods." In 1732, his "Remains," with an account of his life and writings, were published. They were republished in 1734, under the new title of "Posthumous Works," and with the addition of the editor's name, "Joseph Brown, M. D." who purchased the original manuscripts from Dr. King's sister; and again, with a title to the same purport, in 1739. They are incorporated in a complete edition of Dr. King's "Original Works in Verse and Prose, 1776," 3 vols. 8vo, in such places as were most suitable to the connexion of the respective pieces.—The most striking parts of our author's character are these: In his morals, he was religious and strictly virtuous. He was a man of eminent learning and singular piety, strictly conscientious in all his dealings, and zealous for the cause rather than the appearance of religion. His chief pleasure consisted in trifles; and he was never happier than when he thought he was hid from the world: yet he loved company, provided they were such as tallied with his humour (for few people pleased him in conversation). His discourse was chearful, and his wit pleasant and entertaining. His philosophy and good sense prevailed over his natural temper, which was fullen, morose, and peevish; but he was of a timorous disposition, and the least slight or neglect would throw him into a state of despondency. He would say a great many ill-natured things, but never do one. He was made up of tenderness and pity, and tears would fall from him on the smallest occasion.

He has described himself in the following verses, found in his pocket-book at his death, being then fresh written with a lead pencil:

"I sing the various chances of the world,
 "Through which men are by fate or fortune hurl'd;
 "'Tis by no scheme or method that I go,
 "But paint in verse my notions as they flow;
 "With heat the wanton images pursue;
 "Fond of the old, yet still creating new;
 "Fancy myself in some secure retreat;
 "Resolve to be content, and so be great!"

KING (Dr. WILLIAM), archbishop of Dublin, was descended of an ancient family, and born at Antrim in Ireland, May the 1st, 1650. At twelve years of age, he was sent to the grammar-school at Dungannon, in the county of Tyrone; and, at seventeen, to Trinity-college near Dublin, where he took the degrees in arts, as he became of proper standing. In 1674, he was admitted into priest's orders by abp. Parker of Tuam;

Tuam; who, taking him for his chaplain in 1676, presented him the same year to a prebend, and afterwards to the precentorship, of Tuam. In 1679, he was promoted by his patron, then abp. of Dublin, to the chancellorship of St. Patrick, and to the parish of St. Warburgh in Dublin. He had the reputation of uncommon abilities and learning; and a season was now approaching which gave him a fair opportunity of displaying them. Accordingly, in the reign of James II, when popery began to raise her head, he, following the example of his English brethren, boldly entered the lists, and undertook the Protestant cause in Ireland, against Peter Manby, the dean of Londonderry, who had lately gone over to the Catholic faith. In 1687, Manby having published a pamphlet in vindication of his conduct, intituled, "Considerations which obliged him to embrace the Catholic Religion," our author drew up "An Answer," and printed it at Dublin the same year in 4to. Manby, encouraged by the court, and assisted by the most learned champions of the church of Rome, published a reply, called "A reformed Catechism, &c.;" and our author soon after rejoined, in "A Vindication of the Answer to the Considerations, 1688," 4to. Manby dropped the controversy, but dispersed a sheet of paper, artfully written, with this title, "A Letter to a Friend, shewing the Vanity of this Opinion, that every Man's Sense and Reason are to guide him in Matters of Faith:" but our author did not suffer this to pass without confuting it, in "A Vindication of the Christian Religion and Reformation, against the Attempts of a late Letter, &c. 1681," 4to.

The deanery of St. Patrick's becoming vacant at this time, Dr. King was elected to it; and appeared so active in supporting the Revolution, which had now taken place, that, after the landing of King James in Ireland in 1689, he was twice confined in Dublin-castle. He was attacked, not long after, in a weekly paper, called "The Abhorrence," with an intent to render him more obnoxious; and was also assaulted in the street, where a musket with a lighted match was levelled at him. He was likewise disturbed in the performance of divine service at his church several times, particularly on Candlemas-day; when seven officers who were there swore aloud, that they would cut his throat. All this did not discourage him; but he still persisted, and took his doctor's degree this same year, 1689. Upon King James's retreat to France, after the battle of the Boyne in 1690, he preached a thanksgiving-sermon on that occasion in November; and, January following, was promoted to the bishopric of Derry. In 1691, he published at London, in 4to, "The State of the Protestants in Ireland, under the late King James's Government: in which

their Carriage towards him is justified; and the absolute Necessity of their endeavouring to be freed from his Government, and of submitting to their present Majesties, is demonstrated." The third edition, with additions, was printed at London, the year after, in 8vo. Burnet speaks of this book in the following terms: "This copious history is so well received, and so universally acknowledged to be as truly as it is finely written, that I refer my readers to the account of those matters, which is fully and faithfully given by that learned and zealous prelate." It was attacked, however, the same year, by Mr. Charles Lesley; who, with his usual zeal, says, that "there is not one single fact he has inquired into, but he has found it false in whole or in part, aggravated or misrepresented, so as to alter the whole face of the story, and give it perfectly another air and turn; insomuch that, though many things he says were true, yet he has hardly spoke a true word, that is, told truly and nakedly, without a warp." Though few, as we imagine, will form their judgement of King's book from this account of it by Lesley; yet all may allow, that there is a kind of colouring peculiar to, and characteristic of, each party; and that the very same facts, when related by an historian of different political principles, shall have a very different appearance, and also make a very different impression upon a reader.

The public tranquillity being now perfectly restored, the bishop applied himself more particularly to the duties of his pastoral care; and, reviewing the state of his diocese, presently discovered, that, by the great number of colonies lately transported from Scotland, many of his people were dissenters from the established church, which they opposed with as much zeal as the Papists. As he had therefore employed his pen against the Papists, when danger was apprehended from them; so now he took it up against the Presbyterians, whom he endeavoured to persuade to conformity, in a piece, intituled, "A Discourse concerning the Inventions of Men in the Worship of God. Dublin, 1694." 4to. But, instead of persuading them to a compliance, the attempt only served to engage him in a second controversy with these Dissenting adversaries, one of whose ministers, Mr. Joseph Boyce, presently published "Remarks, &c." in which, however, he allows, that the bishop's discourse was written with an air of seriousness and gravity, becoming the weight of the subject, as well as the dignity of his character. Upon this, the bishop returned an answer, under the title of "An Admonition to the Dissenting Inhabitants of the Diocese of Derry, concerning a Book lately published by Mr. J. B. intituled, Remarks, &c." 1695, 4to: to which Mr. Boyce replying, the

the bishop rejoined in "A Second Admonition to the Dissenting Inhabitants, &c." published the same year at Dublin, in 4to: and so the controversy ended, having wrought as much effect as controversies usually do.

In 1702, he published at Dublin, in 4to, his celebrated treatise "De Origine Mali;" which was republished the same year at London in 8vo; wherein our author makes it his business to shew, how all the several kinds of evil, with which the world abounds, are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle. We do not find that any exceptions were made to this work at home; but it fell under the cognizance of some very eminent foreigners. Mr. Bernard having given an abridgement of it in his "Nouvelles de la République des Lettres" for May and June 1703, that abridgement fell into the hands of Mr. Bayle; who, observing his Manichean system to be in danger from it, did not stay till he could see and consult the book itself, but examined the hypothesis of our author, as it was represented in Bernard's Extracts, and in a passage cited by the writers of the "Acta Eruditorum Lipsiæ," which had been omitted by Bernard. Bayle was blamed for this by Bernard, and not without reason, as he had manifestly mistaken the prelate's meaning in many particulars, and attacked him upon principles which he would have denied; but the dispute did not end so: Bayle afterwards replied to Bernard; and, having procured the bishop's book, made several new observations upon it, which were published in the fifth tome of his *Réponse*, &c. Leibnitz also wrote "Remarks" on this work, which however he styles "a work full of elegance and learning." These remarks, which are in French, were published by Des Maizeaux, in the third volume of the "Recueil de diverses Pièces sur la Philosophie, &c. par. Mess. Leibnitz, Clarke, Newton, &c." at Amsterdam, 1720, in three volumes 12mo. In the mean time, the bishop, though he did not publicly and formally reply to these writers, yet left a great number of manuscript papers, in which he considered their several objections to his system, and laboured to vindicate it from every the least cavil. These papers were afterwards communicated to Mr. Edmund Law, M. A. fellow of Christ's college in Cambridge, who had translated the bishop's book, and written notes upon it; and who thereupon printed a second edition of his translation, in the notes to which he inserted the substance of those papers. The whole came out with this title, "An Essay on the Origin of Evil, by Dr. William King, late Lord Archbishop of Dublin: translated from the Latin, with Notes, and a Dissertation concerning the Principle and Criterion of Virtue,

and the Origin of the Passions. The Second Edition. Corrected and enlarged from the Author's Manuscripts. To which are added, two Sermons by the same Author; the former concerning Divine Prescience, the latter on the Fall of Man." Lond. 1732, in two volume 8vo. A third edition was published in 1739.

The same year also, that he published his book "De Origine Mali," viz. 1702, he was translated to the archbishopric of Dublin. He was appointed one of the lords justices of Ireland in 1717, and held the same office twice afterwards in 1721 and 1723. He died at his palace in Dublin, May the 8th, 1729. Besides the works abovementioned, he published several occasional sermons. That "Concerning Divine Prescience," which was printed by Mr. Law, was preached and published in 1709, with this title: "Divine Predestination and Fore-knowledge consistent with the Freedom of Man's Will:" and, as the bishop, in this discourse, had started a doctrine concerning the moral attributes of the Deity, as if different from the moral qualities of the same name in man, he was attacked upon this head by writers of very unlike complexions: by Dr. John Edwards, in a piece called "The Divine Perfections vindicated, &c.:" and by Anthony Collins, esq. in a pamphlet, intituled, "A Vindication of the Divine Attributes, &c." both in 1710. The archbishop did not enter into a controversy, yet endeavoured to remove all objections to his general scheme, with which this was intimately connected, in those papers; the substance of which, as we have observed, was printed in Mr. Law's notes, after his death.

KING (PETER), chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669 at Exeter, Devonshire. His father was an eminent grocer and falter in that city; and, though a man of considerable substance, and descended from a good family, determined to bring up his son to his own trade. With this view, he took him into his business; and kept him at his shop for some years: however, the son's inclination being strongly bent to learning, he took all opportunities of gratifying his passion. He laid out all the money he could spare in books, and devoted every moment of his leisure hours to study; so that he became, in reality, an excellent scholar, before the world suspected any thing of the matter. His acquaintance with Mr. Locke, who was his uncle by his mother's side, and who left him half his library at his death, was of vast advantage to him. That gentleman, after some discourse, being greatly surpris'd and pleas'd with the prodigious advances his nephew had made in literature, advis'd him

him to go and perfect himself at Leyden: and it is said to have been by his advice, that Mr. King afterwards entered himself a student at the Inner Temple, and applied himself to the law; in which profession his great parts and indefatigable industry, for he was remarkable for both, soon made him famous.

In the mean time, he gave a proof of uncommon learning, by publishing, when he was no more than twenty-two years of age, the first part of a work intituled, "An Inquiry into the Constitution, Discipline, Unity, and] Worship, of the Primitive Church, that flourished within the first three hundred Years after Christ, faithfully collected out of the extant Writings of those ages," 1691, 8vo. This was written with a view to promote the scheme of a comprehension with the Dissenters: and the author has abundantly shewn that spirit of peace, unity, and moderation, which he recommends in a very powerful manner to all the parties concerned. He afterwards published the second part of the "Enquiry into the Constitution, &c." Having desired in his preface, with a true air of modesty, and in a very unaffected way, to be shewn either publicly or privately any mistakes he might have made, that request was first complied with by Mr. Edmund Elys; between whom and our author there passed several letters upon the subject in 1692, which were published by Mr. Elys in 1694, 8vo. under the title of "Letters on several Subjects."

Mr. King had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; so that in 1699, he obtained a seat in the house of commons, as representative for the borough of Beer-Alston in Devonshire; and the same honour was continued to him, not only in the ensuing, which was the last parliament of king William, but also in the five succeeding parliaments of queen Anne. In the mean time, as if loth to quit his old pursuits, the more beloved perhaps for having been the first, he completed some collections he had already made from ecclesiastical antiquity; and, having digested them into proper order, and made also proper remarks upon them, he published them in 1702, 8vo, under the title of "The History of the Apostles' Creed, with critical Observations on its several Articles." This treatise is written with surprising judgement and learning; and Peter de Coste, who sent an abstract of it in French to Bernard, to be published, as it accordingly was, in his "*Nouvelles de la République des Lettres*" for Nov. and Dec. 1702, has related a very remarkable particular concerning it. He tells us, that an English prelate, distinguished for his erudition, being per-
suaded

suaded it could hardly be any thing better than a wretched rhapsody out of several discourses on the subject before printed, and especially Pearson's "Exposition of the Creed," who seemed to have exhausted that matter, took it up, and began to read it with this disadvantageous prepossession: but that he was quickly convinced of his mistake, and surprised to find so many curious things, not to be met with in Pearson, without perceiving any thing borrowed from that writer's "Exposition."

Henceforward our author found himself under a necessity of dropping all farther pursuits in this way. The great business, which his abilities as a lawyer brought into his hands, left him no time to spare; and in a few years his merit in the law was distinguished by the highest honours. July 1708, he was chosen recorder of London; and knighted by queen Anne, September following. In 1709, he was appointed one of the managers of the House of Commons, at the trial of Sacheverell. Upon the accession of George I. he was appointed lord chief justice of the court of common-pleas, and soon after sworn of the privy-council. He was created a peer, May the 25th, 1725, by the title of lord King, baron of Ockam in Surrey; and the great seal, being taken from lord Macclesfield, was delivered to him the first of June following. He is not supposed to have made that figure, as chancellor, as was expected from the character that raised him to it; and it is said, that more of his decrees were repealed by the house of lords than of any other chancellor's in the same space of time. However, he took extraordinary pains in the discharge of his office, which, impairing his constitution by degrees, brought him at last into a paralytic disorder; and, his distemper increasing, he resigned the seals the 26th Nov. 1733, and his life July the 22d following. He died at his seat at Ockham, leaving behind him four sons and two daughters, and a widow, the daughter of Richard Seys, of Boverton, in Glamorganshire, esq. The motto under his coat of arms is, "Labor ipse Voluptas," which has been thought to be chosen by him with great propriety, as being the characteristic quality of his nature; although, as we have observed, he had very uncommon parts.

KING [Dr. WILLIAM), son of the rev. Peregrine King, was born at Stepney, in Middlesex, in 1685; and, after a school-education at Salisbury, was entered of Baliol-college, Oxford, July 9, 1701. Proceeding on the law line, he took his doctor's degree in 1715; was secretary to the duke of Ormond and the earl of Arran, when chancellors of the university; and was made principal of St. Mary-hall, in 1718. When he was candidate for the university, in 1722, he resigned his office of secretary; but his other preferment he enjoyed (and

(and it was all he did enjoy) to the time of his death. Dr. Clarke, who opposed him, carried his election; and, after this disappointment, in 1727, he went over to Ireland. With what design he went thither is to us unknown; but his enemies say, it was for the purposes of intrigue, and to expose himself to sale. But he says himself, and there are no facts alleged to disprove it, "At no time of my life, either in England or Ireland, either from the present or any former government, have I asked, or endeavoured by any means to obtain, a place, pension, or employment, of any kind. I could assign many reasons for my conduct; but one answer I have always ready: I inherited a patrimony, which I found sufficient to supply all my want, and to leave me at liberty to pursue those liberal studies, which afforded me the most solid pleasures in my youth, and are the delight and enjoyment of my old age. Besides, I always conceived a secret horror of a state of servility and dependence: and I never yet saw a placeman or a courtier, whether in a higher or lower class, whether a priest or a layman, who was his own master." During his stay in Ireland, he is said to have written an epic poem, called "The Toast," bearing the name of Scheffer, a Laplander, as its author, and of Peregrine O'Donald, esq. as its translator; which was a political satire, and was printed and given away to friends, but never sold.

On the dedication of Radcliffe's library, 1749, he spoke a Latin oration in the theatre at Oxford, which was received with the highest acclamations by a splendid auditory. Mr. Warton, in "The Triumphs of Isis," pays him a very great compliment on that occasion, in the following lines:

See on yon Sage how all attentive stand,
To catch his darting eye and waving hand.
Hark! he begins with all a Tully's art
To pour the dictates of a Cato's heart.
Skill'd to pronounce what noblest thoughts inspire,
He blends the speaker's with the patriot's fire.
Bold to conceive, nor timorous to conceal,
What Britons dare to think, he dares to tell.
'Tis his alike the ear and eye to charm,
To win with action, and with sense to warm.
Untaught in flowery diction to dispense
The lulling sound of sweet impertinence;
In frowns or smiles, he gains an equal prize,
Nor meanly fears to fall, nor creeps to rise:
Bids happier days to Albion be restor'd,
Bids ancient justice rear her radiant sword:

From

From me, as from my country, wins applause,
And makes an Oxford's a Britannia's cause.

But this oration, which was soon after printed, did not meet with such favourable reception from the public; for he was attacked in several pamphlets on account of it, in which he was charged with writing barbarous Latin, with being disaffected to the government, and that he instigated the younger members of the university to sedition and licentiousness; very heavy accusations, if we may not candidly suppose them dictated by the spirit of malevolence and party zeal.

Again, in 1755, when the memorable contest happened in Oxfordshire, his attachment to the old interest drew on him the resentment of the new. He was libelled in news-papers and in pamphlets, and charged with the following particulars, viz. that he was an Irishman; that he had received subscriptions for books never published to the amount of 1500*l.* of which sum he had defrauded his subscribers; that he had offered himself to sale both in England and Ireland, and was not found worth the purchase; that he was the writer of "The London Evening Post;" the author of a book in queen Anne's reign, intituled, "Political Considerations, 1710," in which there was false English; and of a book then just published, called, "The Dreamer, 1754," 8vo. At this time he published his "Apology" in 4to, and plausibly vindicated himself from the several matters charged on him, except, only the last article, of his being the author of "The Dreamer;" and warmly retaliated on his adversaries.

Besides several curious works of his own, he published the five first volumes of Dr. South's sermons.—He was known and esteemed by the first men of his time for wit and learning; and must be allowed to have been a polite scholar, an excellent orator, and an elegant and easy writer, both in Latin and English.

There is a striking likeness of Dr. King in Worlidge's view of the installation of lord Westmorland as chancellor of Oxford in 1761.

KING (Sir EDMUND), who was originally a surgeon, applied himself much to the study of chemistry, which recommended him to Charles II. who sometimes amused himself in his laboratory. He attended that prince in his last illness as first physician, when he incurred the penalty of the law by letting him blood. He was ordered 1000*l.* by the privy-council, but never received the money. In Phil. Trans. there are some observations by him on ants, &c. No. 23, p. 425. The time of his death is uncertain.

KING

KING (JOHN GLEN, D.D.), was a native of Norfolk, and student of Caius-college, Cambridge. In 1763 he went chaplain to the English factory of Petersburg, and, in 1772, published "The Rites and Ceremonies of the Greek Church, containing an Account of its Doctrine, Worship, and Discipline." The doctor also printed "A Letter to the Bishop of Durham, containing Observations on the Climate of Russia and the Northern Countries, with a View of the Flying Mountains near Petersburg." There are also some observations from the same pen on the Barberini Vase. He was appointed medallist to the Empress of Russia, and was engaged in a medallic work at the time of his death, which happened in 1787.

KIRCHER (ATHANASIVS), a famous philosopher and mathematician, and withal a most learned man, was born at Fulde in Germany, 1601. He entered into the society of Jesuits, 1618; and, after going through the regular course of studies, during which he shewed most amazing parts and industry, he taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtzburg, in Franconia. The war, which Gustavus Adolphus of Sweden made in Germany, disturbing his repose here, he retired into France, and settled in the Jesuits-college at Avignon, where he was in 1635. He was afterwards called to Rome, to teach mathematics in the Roman college; which he did six years. He spent the remainder of his life in that city; and, for some time, professed the Hebrew language. He died in 1680, after having published as many books as, one would think, might employ a good part of his life even to transcribe; for they consist of twenty-two volumes in folio, eleven in quarto, and three in octavo. His works are rather curious than useful, oftentimes favouring much of vision and fancy; and, if they are not always accompanied with the greatest exactness and precision, the reader, we presume, will not be astonished. His principal work is, "*Oedipus Ægyptiacus: hoc est, universalis hieroglyphicæ veterum doctrinæ temporum injuria abolitæ, instauratio.* Romæ, 1652, &c." in four volumes, folio. Kircher was more than ordinarily addicted to the study of hieroglyphical characters; and, if he could not always find a true meaning for them, he contrived the most plausible in his power. As his rage for hieroglyphics was justly esteemed ridiculous, some young scholars, it is said, had a mind to divert themselves a little at his expence. With this view, they engraved some unmeaning fantastic characters, or figures, upon a shapeless piece of stone, and had it buried in a place which was shortly to be dug up. Then they carried it to Kircher, as a most singular curiosity in the antique way; who,

who, quite in raptures, applied himself instantly to explain the hieroglyphic, and made it, at length, the most intelligible thing in the world. If this story was not true, there is no doubt but it might have been; and if Kircher had been made a dupe in the science of antiques, so have ten thousand besides him. Among Kircher's other works are, "*Ars Magnesia*;" "*Lingua Egyptiaca restituta*;" "*Obeliscus Pamphilius*;" "*Iter extaticum cœleste*;" "*Iter extaticum terrestre*;" "*Mundus subterraneus, in quo universæ naturæ majestas & divitiæ demonstrantur*;" "*Arcae Noe*;" "*Turris Babel*;" "*Organon mathematicum ad disciplinas mathematicas facili methodo addiscendas*;" "*Ars magna sciendi in duodecim libros digesta*." For this last work he was commended by the fanatic Kuhlman, who was as great a visionary in religious, as Kircher was in learned matters, and therefore rather more ridiculous.

KIRCHER (CONRAD), of Augsbourg, is celebrated for his "*Greek Concordance of the Old Testament*," printed at Frankfort in 1602. He has inserted the Hebrew words in alphabetical order, and placed under them the Greek words to which they answer. The author has followed the Complutensian edition of the Septuagint.

KIRCHMAN (JOHN), a learned German, was born, 1575, at Lubeck, where his father was a merchant. He studied in his native place till he was eighteen years of age; and then went to Frankfort on the Oder, where he continued four years, in a constant attendance upon lectures, and close application to his books. He afterwards studied in the university of Jena, and then in that of Strasburg. He had a great mind to travel, but he was not rich enough to bear the expences of it: however, not long after, a burgo-master of Luneburg, who had received a great character of him, chose him to accompany his son into France and Italy. He returned to Germany in 1602; and, stopping at Rostock, gave there such proofs of his learning, that the next year he was appointed professor of poetry. The work which he published in 1604, "*De funeribus Romanorum*," gained him the reputation of a very learned man. He afterwards published another work, "*De annulis*," which was also much esteemed, as it illustrated antiquity very well in that particular. He married a wife the same year that he commenced author, namely, in 1604; and the composer of his funeral oration tells us, that he did it purely for the propagation of his species; for, "as he endeavoured to improve literature by the offspring of his mind, so he designed to increase mankind by the offspring of his body." He did not miss his aim, for he had a great many children. Being looked upon as no less careful than skilful
in

in the education of youth, he had a great many scholars sent to him from the other cities of Germany. The magistrates of Lubeck, wanting a new principal or rector for their college, desired him to take that office upon him; and he was accordingly installed into it in 1613. He performed the functions of it the remainder of his days with the utmost application; though the decline of the college, which happened in his time, was falsely ascribed by some to his negligence. He died, March 20, 1643; and, the 4th of May, his funeral oration was pronounced at Lubeck by James Stolteifhot, who had married his eldest daughter.

The two works already mentioned are his principal performances; yet he was the author of other things; of treatises upon logic and rhetoric, and funeral orations. He published also, in Latin, "The horoscope of the first-born son of the most illustrious prince, Adolphus Frederic, duke of Mecklenburg, 1624," in quarto. He was a man of a good deal of superstition, and had more learning than parts.

KIRCHMAGER (JOHN GASPER), professor at Wittemberg, and member of the Royal Societies of London and Vienna; was born at Uffenheim in Franconia, in 1635, and published many works of great learning. He was a good classic, and particularly skilled in natural history. He published "Commentaries on Cornelius Nepos and Tacitus," some orations and poems; "A Treatise de Balsamo, Corallo, et Saccharo." Kirchmager died in 1700.

KIRSTENIUS (PETER), a professor of physic at Upsal, and physician extraordinary to Christina queen of Sweden, was born, Dec. 25, 1577, at Breslaw, in Silesia, where his father was a merchant. He lost his parents when he was very young, but his guardians took good care of his education; and, as they intended him for his father's profession, had him well instructed in arithmetic, and such other knowledge as might prepare him for it. But Kirstenius's turn did not lie this way; he had a passion for letters, which, as they did not think proper to controul, he was left to indulge at full length. He learned the Greek and Latin tongues, to which he also joined a little Hebrew and Syriac. As physic was his intended object, he cultivated natural philosophy, botany, and anatomy, with the greatest care, in his native place. Afterwards he went to visit the universities of Leipzig, Wittemberg, and Jena; and having made a great progress, during four years, under the professors there, he took a journey into the Low-Countries, and into France. He had been told, that a man could not distinguish himself in the practice of physic, unless he understood Avicenna; and, knowing the translation of that physician's works to be very bad, he had a strong inclination

to learn Arabic. To this he was urged by Joseph Scaliger and Isaac Casaubon, who judged him proper to do great service to the public of letters in that way; and he resolved to read not only Avicenna, but also Mesue, Rhafis, Abenzoar, Abukafis, and Averroes. This passion did not hinder him from gratifying the inclination he had to travel, in which he spent seven years from home. He took a doctor of physic's degree at Basil, in 1601; and then he visited Italy, Spain, England, and even Greece and Asia. Soon after his return into Silesia, he went to Jena, and married a wife, by whom he had eight children. In 1610, he was chosen, by the magistrates of Breslaw, to have the direction of their college and schools; but he afterwards resigned that difficult employment, being obliged to it by a fit of sickness, and applied himself intirely to the study of Arabic, and to the practice of physic. He succeeded greatly in his application to that language, and was so zealous to promote the knowledge of it, that he employed all the money he could spare in printing Arabic books. We are not told why he removed into Prussia; but he had reasons to be well satisfied with his removal; for it gave him an opportunity of entering into the family of chancellor Oxenstiern, whom he accompanied into Sweden; where, in 1636, he was appointed professor of physic in the university of Upsal, and physician to the queen. His constitution, however, was much broken, and he did not enjoy these advantages above four years; for he lived only till the 8th of April, 1640. He was one of those few, who joined piety to the practice of physic. It is observed in his epitaph, that he understood twenty-six languages.

He published several works, for which divines are as much obliged to him as those of his own faculty: as, 1. "*Grammatica Arabica*, 1608," 2. "*Tria specimina characterum Arabicorum*, &c. fol. 3. "*Decas sacra Canticorum & Carminum Arabicorum ex aliquot MSS. cum Latina ad verbum interpretatione*, 1609," 8vo. 4. "*Vitæ quatuor evangelistarum ex antiquissimo codice MS. Arabico crute*, 1609," fol. 5. "*Liber secundus canonis Avicennæ, typis Arabicis ex MSS. editus, & ad verbum in Latinum translatus, notisque textum concernentibus illustratus*, 1610," fol. 6. "*Liber de vero usu & abusu medicinæ*, 1610," 8vo. 7. "*Notæ in evangelium S. Matthæi ex collatione textuum Arabicorum, Syriacorum, Ægyptiacorum, Græcorum, et Latinorum*, 1611," fol. 8. "*Epistola S. Judæ ex MS. Heidelbergensi Arabico ad verbum translata*, &c. 1611," fol. and a "*Latin Oration*," delivered when he was installed rector of the college at Breslaw, in 1610.

KLINGSTADT, born at Riga, in Livonia 1657, died at Paris, aged 77. He excelled especially in miniatures, and was
called

called the Raphael of snuff-boxes, for his executing drawings for them, which it was held a favour to obtain at fifty guineas each. The subjects were indeed generally libertine, which might enter for something into his exactions of so high a price. His works of a larger size are extremely rare, and much valued, being, in general, not only of a fine composition, but preciously finished. It has been assured, with some credibility, that for one particular picture he had five hundred pounds sterling.

KNELLER (Sir **GODFREY**,) an eminent painter, was born at Lubeck, a city of Holstein in Denmark, about 1648. His grandfather enjoyed an estate near Hall, in Saxony, where he lived in great esteem among several princes of Germany; his father was educated at the university of Leipzig; whence he removed into Sweden, being employed by the dowager of Gustavus Adolphus, after whose death he married and settled at Lubeck.

His son Godfrey was sent to Leyden, after having been sufficiently instructed in the Latin tongue; where he applied himself to the mathematics, particularly to fortification, being at first designed for some military employment; but his genius leading him strongly to drawing figures after the historical manner, he soon made great improvements in it, so as to be much taken notice of and encouraged. From this city he was removed to Amsterdam, and placed under Rembrant: but, not contented with that gusto of painting, where exact design and true proportion were wanting, his father sent him into Italy at the age of seventeen. He studied at Rome under Carlo Marat and Bernini, and began to acquire fame in history-painting, having first studied architecture and anatomy; the latter aptly disposing him to relish the antique statues, and to improve duly by them. He then removed to Venice, where he had great marks of civility from the Donati, Garton, and many other noble families, for whom he drew several histories, portraits, and family-pictures, by which his fame was considerably increased in that city. This, however, could not detain him there: by the importunity of some friends, he was prevailed on to come into England, where his skill and merit soon made him known. He drew the picture of Charles II. by the recommendation of the duke of Monmouth, more than once; and his majesty was so taken with his skill in doing it, that he used to come and sit to him at his house in the piazza of Covent Garden. He was sent by this prince into France, to draw the French king's picture, where he had the honour likewise of drawing most of the royal family; but this did not influence him to stay long in that kingdom, although it happened at the death of his great patron Charles II.

At his return he was well received by king James and his queen, and constantly employed by them until the revolution; after which, he continued principal painter to king William, who dignified him with the honour of knighthood. Neither the king nor queen ever sat to any other person: and, it is very remarkable of this painter, that he had the honour to draw ten crowned heads; four kings of England, and three queens; the czar of Muscovy, Charles III. king of Spain, afterwards emperor, when he was in England; and the French king, Lewis XIV. besides several electors and princes. By this means, his reputation became so universal, that the emperor Leopold dignified him as a nobleman and knight of the holy Roman empire, by a patent, which he generously sent him by count Wratistan, his ambassador in England, in 1700; and in which there is acknowledgment made of the services of his ancestors to the house of Austria. King William sent him to draw the elector of Bavaria's picture at Brussels, and presented him with a rich gold chain and medal. From seeing and studying many noble works of Rubens, he began to change his style and manner of colouring; imitating that great master, whom he judged to have come nearest to nature of any other. Most of the nobility and gentry of England had their pictures drawn by him: from which a great number of mezzotinto prints and engravings have been made, which speak for him by the high esteem they are in all over Europe. His draught is most exact: no painter ever excelled him in a sure out-line and graceful disposal of his figures, nor took a better resemblance of a face, which he seldom failed to express in the most handsome and agreeable turn of it; always adding to it a mien and grace, suitable to the character of the person he represented. He always lived in great esteem and reputation, abounding no less in wealth than splendor, and in both far surpassing any of his predecessors. He spent the latter part of his life at Whitton, near Hampton-court; where he built a house, after a complete manner, and furnished it in all respects accordingly.

Besides the honours already mentioned, Sir Godfrey Kneller was, out of the great regard paid to him by the university of Oxford, presented by that learned body with the degree of doctor of the civil law. He was also admitted gentleman of the privy-chamber to king William, to queen Anne, and to king George I. (who created him a baronet); and was honoured in several reigns with being a deputy-lieutenant of the county of Middlesex, and in the commission of the peace for that and other counties. He died October 27, 1723; and was buried at Whitton; but a monument by Ryfbrach was erected for him in Westminster Abbey, with a flattering epitaph

taph by Pope. Several curious instances of his vanity are produced by Mr. Walpole; who very justly asks, "Can one wonder a man was vain, who had been flattered by Dryden, Addison, Prior, Pope, and Steele?"

KNIGHT (SAMUEL D. D.), a native of London, (where his father was free of the Mercers company,) received the early part of his education at St. Paul's school; and was thence admitted of Trinity-college, Cambridge, where having taken his degree of M. A. he became chaplain to Edward earl of Orford, who presented him to the rectory of Borough-green, in Cambridgeshire, to which he was instituted Nov. 3, 1707. He afterwards was collated by Bishop Moore to a prebendal stall in the church of Ely, June 8, 1714; and presented by him to the rectory of Bluntesham in Huntingdonshire, June 22 following; was made chaplain to George II. in Feb. 1730-1; and promoted by bishop Sherlock to the archdeaconry of Berks, 1735. He published the lives of Erasmus and Dean Colet, 1724, 1726, 8vo; died December 16, 1646, in the 72d year of his age; and was buried in the chancel of Bluntesham church, where a neat monument of white marble is erected to his memory, with an inscription written by his friend Mr. Castle, dean of Hereford.

KNOLLES (RICHARD) an Englishman, who has written a good history of the Turks, was born in Northamptonshire, and educated at Oxford, where he was admitted about 1560; but we are not told of what college, though it is said he was, after taking his degrees, chosen fellow of Lincoln-college. When he had continued there some time, Sir Peter Manhood, of St Stephen's near Canterbury, "minding to be a favourer of his studies," says Wood, "called him from the university, and preferred him to be master of the free school at Sandwich, in Kent." It was an odd way of favouring a man's studies, to call him from an university, and make him a school-master: but no matter; he did much good in his profession, and sent many well-grounded scholars to the universities. He composed "*Grammaticæ Latinæ, Græcæ, & Hebraicæ, compendium, cum radicibus.* Lond. 1600:" but he did more: he wrote history, and wrote it well. His "*History of the Turks,*" which was first printed in 1610, folio, and which he spent twelve years in composing, has immortalized his name. In the latter editions of this book, for there have been several, it has this title: "*The general History of the Turks, from the first Beginning of that nation, to the Rising of the Ottoman Family,*" &c. Some have suggested, that Knolles was not the sole author of this history, because there appear in it several translations from Arabic histories, which language some have again affirmed him not to have been conversant in:

but this is mere surmise, and insufficient to deprive him of the least mite of that credit, which justly attends the work. It has been continued, since Knolles's death, by several hands. One continuation was made from the year 1628, to the end of 1637, collected out of the dispatches of Sir Peter Wyche, knight, ambassador at Constantinople. But the best continuation of the Turkish history is made by Paul Ricaut, Esq. consul of Smyrna, from 1623 to 1677, printed at London, 1680, in folio. Ricaut began his "History of the Turkish Empire," from a period earlier than Knolles had left off: for he tells us, in his preface to the reader, that "the reign of Sultan Amurat, being imperfectly written in Knolles's history, consisting, for the most part, of abrupt collections, he had thought fit, for the better completing the reign of the sultan, and the whole body of our Turkish history, to deliver all the particular transactions thereof with his own pen."

Knolles wrote also, "The Lives and Conquests of the Ottoman Kings and Emperors, to the Year 1610," which was not printed till after his death, in 1621; to which time it was continued by another hand. And, lastly, he wrote "A brief Discourse of the Greatness of the Turkish Empire, and wherein the greatest Strength thereof consisteth, &c." He died at Sandwich in 1610, and left behind him the character of a learned and worthy man.

KNOLLES (Sir ROBERT), is celebrated for having been the founder of Rochester-bridge. He was distinguished both by his courage and military preferments, being raised by degrees, from the rank of a common soldier, to that of a general. He attended Edward III. in his successful campaigns in France; and when the king's affairs declined by the ill state of health of Edward the Black Prince, Sir Robert was sent over to the continent with an army of thirty thousand men. He advanced into the heart of France, and extended his conquests as far as the gates of Paris. In this, and many other expeditions, he acquired great riches, and returned to his native country laden with wealth and honours. Lambard says, Sir Robert built the above-mentioned bridge with the spoils of towns, castles, churches, monasteries, and cities, which he burnt and destroyed; so that the ruins of houses, &c. were called "Knolles's Mitres."

KNOTT (EDWARD), a jesuit, whose true name was Matthias Willson, and memorable for his having given occasion to Chillingworth's famous book, called "The Religion of Protestants," was born at Pegsworth near Morpeth in Northumberland, 1580. He was entered among the jesuits in 1606, being already in priests orders; and is represented in the "Bibliotheca patrum societatis Jesu," as a man
of

of low stature, but of great abilities: "*vir magnis animi dotibus humili in corpore præditus.*" He taught divinity a long time in the English college at Rome, and was a rigid observer of that discipline himself which he has rigidly exacted from others. He was then appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was sent thither to perform the functions of provincial. He was twice honoured with that employment. He was present, as provincial, at the general assembly of the orders of the jesuits, held at Rome in 1646, and was elected one of the definitors. He died at London, January 4, 1655-6, and was buried in the church of St. Pancras, near that city.

This jesuit was the author of several works, in all which he has shewn great acuteness and learning.

KNOWLER (WILLIAM), an English divine of considerable reputation in his day. He translated Chrysostom's "*Comment on St. Paul's Epistle to the Galatians;*" his preface to which contains some judicious observations on the Fathers. He was born in 1699, and died in 1767.

KNOX (JOHN), an eminent Scottish minister, and a chief instrument and promoter of the reformation in his country, was descended of an ancient and honourable family, and born 1505, at Giffard, in the county of East Lothian, Scotland. After passing through a grammar-school, he was sent to the university of St. Andrew, and placed under Mr. John Major; who, though a very acute schoolman, and deep in theology, was, in time, out-done by his pupil. Knox, however, examining the works of Jerom and Austin, began to relish this subtilizing method, altered his taste, and applied himself to plain and solid divinity. At his entrance upon this new course of study, he attended the preaching of Thomas Guillian, a black frier, whose sermons were of extraordinary service to him; and Mr. George Wishart, so much celebrated in the history of this time, coming from England in 1554, with commissioners from king Henry VIII. Knox, being of an inquisitive nature, learned from him the principles of the reformation; with which he was so well pleased, that he renounced the Romish religion, and became a zealous Protestant. He had taken his degrees long ago, and was in priest's orders; so that his renouncing of popery made him particularly obnoxious to the clergy; and the bishop of St. Andrew's prosecuted him with such severity, that he was obliged to abscond, and fly from place to place. This made him resolute to retire to Germany, where the reformation was gaining ground; knowing that, in England, though the pope's authority was suppressed, yet the greater part of his doctrine remained in full

vigour. He was however diverted from his purpose, and prevailed on to return to St. Andrew's, January 1547; where he soon after accepted a preacher's place, though forely against his will.

He now set openly, and in good earnest, about the business of the reformation. His first sermon was upon Dan. vii. 23—28; from which text he proved, to the satisfaction of his auditors, that the pope was Antichrist, and that the doctrine of the Romish church was contrary to the doctrine of Christ and his apostles; and he likewise gave the notes both of the true church, and of the antichristian church. Hence he was convened by his superiors; he was also engaged in disputes; but things went prosperously on, and Knox continued diligent in the discharge of his ministerial function till July 1547, when the castle of St. Andrew's, in which he was, was surrendered to the French; and then he was carried with the garrison into France. He remained a prisoner on board the galleys, till the latter end of 1549, when, being set at liberty, he passed into England; and, going to London, was there licensed, and appointed preacher, first at Berwick, and next at Newcastle. During this employ, he received a summons, in 1551, to appear before Cuthbert Tonsall, bishop of Durham, for preaching against the mass. In 1552, he was appointed chaplain to Edward VI; it being thought fit, as Strype relates, that the king should retain six chaplains in ordinary, who should not only wait on him, but be itineraries, and preach the gospel all the nation over. The same year he came into some trouble, on account of a bold sermon preached upon Christmas-day, at Newcastle, against the obstinacy of the papists. In 1552-3, he returned to London, and was appointed to preach before the king and council at Westminster; who put Cranmer archbishop of Canterbury upon giving him the living of Allhallows in London, which was accordingly offered him; but he refused it, not caring to conform to the English liturgy, as it then stood. Some say, that king Edward would have promoted him to a bishopric; but that he even fell into a passion when it was offered him, and rejected it as favouring too much of Antichristianism.

He continued, however, his place of itinerary preacher till 1553-4; when queen Mary came to the throne; but then, leaving England, he crossed over to Dieppe in France, and went thence to Geneva. He had not been long there, when he was called by the congregation of English refugees, then established at Franckfort, to be preacher to them; which vocation he obeyed, though unwillingly, at the command of John Calvin. He left Frankfort in 1555; and, after a few months stay at Geneva, resolved to visit his native country, and

and went to Scotland. Upon his arrival there, he found the professors of the reformed religion much increased in number, and formed into a society under the inspection of some teachers; and he associated with them, and preached to them. He conversed familiarly with several noble personages, and confirmed them in the truth of the protestant doctrine. In the winter of 1555, he taught for the most part in Edinburgh. About Christmas he went to the west of Scotland, at the desire of some protestant gentlemen; but returned to the east soon after. The popish clergy, being greatly alarmed at the success of Knox in promoting the protestant cause, summoned him to appear before them at Edinburgh, May 15, 1556; but, several noblemen and gentlemen of distinction supporting him, the prosecution was dropped. This very month he was advised to write to the queen-regent an earnest letter, to persuade her, if possible, to bear the protestant doctrine; which, when the queen had read, she gave to James Beaton, archbishop of Glasgow, with this sarcasm: "Please you, my lord, to read a pasquil"

While our Reformer was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly intreating him to come thither; accordingly, July 1556, he left Scotland, went first to Dieppe in France, and thence to Geneva. He had no sooner turned his back than the bishops summoned him to appear before them; and, upon his non-appearance, passed a sentence of death upon him for heresy, and burnt him in effigy at the Cross at Edinburgh. Against this sentence, he drew up, and afterwards printed at Geneva, in 1558, "An Appellation from the cruel and unjust Sentence pronounced against him by the false Bishops and Clergy of Scotland," &c. He had a call to Scotland in 1556-7; and it was Calvin's judgement that he should obey it; upon which, he proceeded in his way thither as far as to Dieppe, and there received letters to stop his progress. It seems there was much inconstancy among the Protestants in Scotland; at which Knox, being offended, sent them letters of admonition, and then returned to Geneva. There, in 1558, he printed his treatise, intituled, "The First Blast of the Trumpet against the monstrous Regiment of Women." His chief motives to write this, were the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorraine, queen-regent of Scotland, to break through the laws, and introduce tyrannical government. He designed to have written a subsequent piece, which was to have been called, "The Second Blast:" but queen Mary dying, and he having a great opinion of queen Elizabeth, and great expectations to the protestant cause from her, went no farther.

April, 1559, he determined to return to his native country, and would have visited England in his way, but queen Elizabeth's ministers would not suffer him. He arrived at Scotland in May, and applied himself with great activity to promote the reformation there. In order to have the reformed doctrine preached throughout the kingdom, a division was made thereof into twelve districts; and the district of Edinburgh was assigned to Knox. These twelve ministers, one assigned to each district, composed a confession of faith, which was afterwards ratified by parliament: they also compiled the first books of discipline for that church. August, 1561, the queen arrived from France, and immediately set up a private mass in her own chapel; which afterwards, by her protection and countenance, was much frequented. This excited the zeal of Knox, who expressed great warmth against allowing it: and, an act of the privy-council being proclaimed at Edinburgh the 25th of that month, forbidding any disturbance to be given to this practice, under pain of death. Knox openly, in his sermon the Sunday following, declared, that "one mass was more frightful to him than ten thousand armed enemies, landed in any part of the realm." This freedom gave great offence to the court, and the queen herself had a long conference with him upon that and other subjects. In 1563, he preached a sermon, in which he expressed his abhorrence of the queen's marrying a papist; and her majesty, sending for him, expressed much passion, and thought to have punished him; but was prevailed on to desist at that time. The ensuing year, lord Darnley, being married to the queen, was advised by the protestants about the court, to hear Mr. Knox preach, as thinking it would contribute much to procure the good-will of the people: he accordingly did so; but was so much offended at his sermon, that he complained to the council, who silenced Knox for some time. His text was Isaiah xxiv. 13 and 17: "O Lord, our God, other lords than Thou have reigned over us." From these words he took occasion to speak of the government of wicked princes, who, for the sins of the people, are sent as tyrants and scourges to plague them; and, among other things, he said, that "God sets over them, for their offences and ingratitude, boys and women."

In 1567, Knox preached a sermon at the coronation of James VI. of Scotland, and afterwards the 1st of Great-Britain; and also another at the opening of the parliament. He went vigorously on with the work of reformation; but, in 1572, was infinitely offended with a convention of ministers at Leith, where it was agreed, that a certain kind of episcopacy should be introduced into the church. At this time his constitution was quite broken; and what seems to have given him

him the finishing stroke was the dreadful news of the massacre of the Protestants at Paris about this time. He had strength enough to preach against it, which he desired the French ambassador might be acquainted with; but he fell sick soon after, and died November 24, 1572, after having spent several days in the utmost devotion. He was interred at Edinburgh, several lords attending, and particularly the earl of Morton, that day chosen regent, who, as soon as he was laid in his grave, said, "There lies a man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him, in a special manner, when his very life was fought."

As to his character, he was, like Luther, one of those extraordinary persons, of whom few, if any, are observed to speak with sufficient temper. All that we find of him, in this way, is either extravagant encomium or senseless invective; and therefore it can be no entertainment to concern ourselves with either. As to his family, he was twice married, and had children by both his wives: two sons by the first, who were educated at St. John's college in Cambridge, and chosen fellows of the same. He requested the general assembly, which met at Edinburgh in 1566, for leave to visit these sons in England; but they were only at school then, being sent to the university after his death. As to his writings, they were neither numerous nor large: 1. "A faithful admonition to the Possessors of the Gospel of Christ within the Kingdom of England, 1554." 2. "A Letter to Queen Mary, Regent of Scotland, 1556." 3. "The Appellation of John Knox, &c." mentioned above, 1558." 4. "The First Blast, &c." mentioned above, 1558. 5. "A brief Exhortation to England, for the speedy Embracing of Christ's Gospel, heretofore, by the Tyranny of Mary, suppressed and banished, 1559." After his death, came out, 6. "His History of the Reformation of Religion within the Realm of Scotland," &c. at the end of the fourth edition of which, at Edinburgh, 1732, in folio, are subjoined all the forementioned works. He published also a few pieces in the controversial way, against the anabaptists, as well as papists; and also his sermon before lord Darnley.

KNOX (JOHN), an eminent bookseller of London, who contrived a herring-fishery and settlement on the north-east coast of Scotland; and published "A systematic View of Scotland." He died 1790.

KNUZEN (MATTHIAS), a celebrated Atheist, born in the country of Holstein. He carried his madness to such a height, that he publicly maintained Atheism, and undertook

took long journeys on purpose to make profelytes. He was a turbulent man, and had first broached his impious notions at Koningsberg, in Prussia, about 1673. He boasted, that he had a great many followers in the chief cities of Europe; at Paris, at Amsterdam, at Leyden, in England, at Ham-burgh, at Copenhagen, at Stockholm, at Rome; and that he had even seven hundred at Jena. His followers were called Conscienciaries; because they asserted, that there is no other God; no other religion, no other lawful magistracy, but conscience. He gave the substance of his system in a short letter, dated from Rome; the contents of which may be reduced to the following heads: "First, there is neither a God nor a devil; secondly, magistrates are not to be valued, churches are to be despised, and priests rejected; thirdly, instead of magistrates and priests, we have learning and reason, which, joined with conscience, teach us to live honestly, to hurt no man, and to give every one his due; fourthly, matrimony does not differ from fornication; fifthly, there is but one life, which is this, after which there are neither rewards nor punishments; sixthly, the holy scripture is inconsistent with itself." The letter may be found in the edition of "Micrælii Syntagma Historiæ Ecclesiasticæ, 1699." Knuzen dispersed also some writings in the German tongue. But all the above were refuted, in the same language, by a Lutheran professor, named John Musæus, who undertook that work, in order to remove the suspicions that might be entertained to the prejudice of the university of Jena.

The impertinences of this German (if we take his own account) shew us, that the notions of natural religion, the ideas of *bonstum*, the impressions of reason, and even the inward light of conscience, may continue in the mind of a man, even after the notion of the being of God, and the belief of another world, are entirely rooted out.

KNUZEN (MARTIN), born at Koningsberg, in 1713, and professor in that place of philosophy. He was author of various works; but that from which he derived his greatest reputation, was a defence of the Christian religion. He died in 1751.

KØEMPFER (ENGELBERT), an eminent German, was born Sept. 16, 1751, at Lemgow in Westphalia, where his father was a minister. After studying in several towns, and making a quick progress, not only in the learned languages, but also in history, geography, and music, vocal and instrumental, he went to Dantzick; where he made some stay, and gave the first public specimen of his proficiency, by a dissertation "De Divisione Majestatis," in 1673. He then went to Thorn, and thence to the university of Cracow; where, for three years, studying philosophy and foreign languages,

guages, he took the degree of doctor in philosophy; and then went to Königsberg, in Prussia, where he stayed four years. All this while he applied himself very intensely to physic and natural history. He next travelled to Sweden, where he soon recommended himself to the university of Upsal, and to the court of Charles XI, a great encourager of learning; inso-much that great offers were made him, upon condition that he would settle there. But he chose to accept the employment of secretary of the embassy, which the court of Sweden was then sending to the sophi of Persia; and in this capacity he set out from Stockholm, March 20, 1683. He went through Aaland, Finland, and Ingermanland, to Narva, where he met Fabricius the ambassador, with whom he arrived at Moscow the 7th of July. The negociations at the Russian court being ended, they proceeded on to Persia; but had like to have been lost in their passage over the Caspian sea by an unexpected storm and the unskilfulness of their pilots. During their stay in Georgia, Kœmpfer went in search of simples, and of all the curiosities that could be met with in those parts. He visited all the neighbourhood of Siamachi; and to these laborious and learned excursions we owe the many curious and accurate accounts he has given us in his "*Amœnitates Exoticæ*."

Fabricius arrived at Ispahan in Jan. 1684, and stayed there near two years; during all which time of his abode in the capital of the Persian empire, Kœmpfer made every possible advantage. The ambassador, having ended his negociations towards the close of 1685, prepared to return into Europe; but Kœmpfer did not judge it expedient to return with him, resolving to go farther into the East, and make still greater acquisitions by travelling. With this view, he entered into the service of the Dutch East-India company, in the quality of chief surgeon to the fleet, which was then cruising in the Persian gulph, but set out for Gamron Nov. 1685. He stayed some time in Sijras, where he visited the remains of the ancient Persepolis, and the royal palace of Darius, whose scattered ruins are still an undeniable monument of its former splendor and greatness. As soon as he arrived at Gamron, he was seized with a violent fit of sickness, which was near carrying him off; but, happily recovering, he spent a summer in the neighbourhood of it, and made a great number of curious observations. He did not leave that city till June 1688, and then embarked for Batavia; whither, after touching at many Dutch settlements, in Arabia Felix, on the coasts of Malabar, in the island Ceylon, and in the gulph of Bengal, he arrived in September. This city having been so particularly described by other writers, he turned his thoughts chiefly to the natural history

history of the country about it. He possessed many qualifications necessary for making a good botanist; he had a competent knowledge of it already, a body inured to hardships, a great stock of industry, and an excellent hand at designing. May 1690, he set out from Batavia on his voyage to Japan, in quality of physician to the embassy, which the Dutch East-India company sends once a year to the Japanese emperor's court, and he spent two years in this country, making, all the while, most diligent researches into every thing relating to it. He quitted Japan, in order to return to Europe, Nov. 1692, and Batavia Feb. 1693. He stayed near a month at the Cape of Good-Hope, and arrived at Amsterdam in October.

April 1694, he took a doctor of physic's degree at Leyden, on which occasion he communicated, in his theses, some very singular observations, which he had made abroad. At his return to his native country, he intended immediately to digest his papers and memoirs into proper order; but, being appointed physician to his prince, he fell into too much practice to pursue that design with the vigour he desired. He married the daughter of an eminent merchant at Stolzenau, in 1700. The long course of travels, the fatigue of his profession, and some family-uneasinesses, arising (as it is said) from the debts he had contracted, had very much impaired his constitution; so that, after a variety of ailments, he died Nov. 2, 1716.

KOENIG (DANIEL), by birth a Swiss, died at Rotterdam, at the age of 22, in consequence of a severe drubbing he had received at Franeker. The populace, overhearing him talk in French, took it into their head that he was a French spy, and would have demolished him on the spot, if the academicians had not rescued him from their fury: but the wounds which he received hurried him to the grave in a few months. He translated into Latin Dr. Arbuthnot's "Tables of Ancient Coins," which remained in MS. till 1756, when it was published at Utrecht, with a curious and useful preface, by professor Reitz.

KOENIG (SAMUEL), brother to the preceding, came early into eminence by his mathematical abilities. He resided two years at the castle of Cirey, with the illustrious marchioness du Chatelet, who profited highly by his instructions. He afterwards became professor of philosophy and natural law at Franeker: when he went to the Hague as librarian to the Stadtholder and to the princess of Orange. The academy of Berlin enrolled him amongst her members, and afterwards expelled him on an occasion well known to the learned world, and which we have related in another place. All Europe was
interested

interested in the quarrel which this occasioned between Koenig and Maupertuis. Koenig appealed to the public; and his "Appeal," written with the animation of resentment, procured him many friends. He was author of some other works; and died in 1757, with the character of being one of the best mathematicians of the age. Voltaire, in a letter to Helvetius, says, "Koenig n'a de l'imagination en aucun sens, mais il est ce qu'on appelle grand métaphysicien.—Il est très-bon géometre, &c, ce qui vaut mieux. très-bon garçon."

KONIG (GEORGE MATTHIAS), a learned German, was born at Altorf in Franconia, 1616; and afterwards became professor of poetry and of the Greek tongue, and library-keeper, in the university there. He succeeded his father in this last office. He was well versed in the belles lettres, in divinity, and in the oriental languages. He was extremely deaf some years before he died; so that he was a good deal hindered in the discharge of his academical functions. He died Dec. 29, 1699, aged 83 years; having survived a wife, whom he married in 1648, and four children. He gave several public specimens of his learning, but is principally known for a work, intituled, "*Bibliotheca vetus et nova*," printed at Altorf, 1678, 4to. This is a biographical dictionary, which, though it abounds with defects, and has been severely censured by some, is nevertheless very useful; to biographers particularly, who ought therefore, if only out of gratitude, to give its author's name a place in their dictionaries.

KONIG (EMANUEL), a learned physician of Basil, and born there in 1658. He published many works on the subject of medicine, which were so highly esteemed in Switzerland, that he was considered as a second Avicenna. He died at Basil in 1731.

KORNMANN (HENRY), a lawyer of Germany, who, at the beginning of the seventeenth century, published various works. Two in particular "*De Miraculis Vivorum*," and "*De Miraculis Mortuorum*," are remarkably curious, and difficult to obtain. He printed also two others not very profound, but not without much curious matter; one "*De Virginitatis Jure*," the other "*De Linea Amoris*."

KORTHOLT (CHRISTIAN), a learned professor of divinity at Kiel, was born Jan. 15, 1633, at Burg, in the isle of Fömeren, near the Baltic sea, in the country of Holstein. He was sent first to the school at Burg, where he continued till he was sixteen: hence he removed to Sleswick, where he pursued his books two years more; and afterwards studied in the college of Stetin, where he gave public proofs of his progress by some theses. Going to Rostoch, in 1652, he

assiduously frequented the lectures of the professors; but his father's death obliged him to leave that university in a year. He afterwards returned to it, and took the degree of doctor in philosophy, in 1656. Then he went to study in the university of Jena, where he gained great reputation by the academical acts, and also by private lectures read on philosophy, the Eastern tongues, and divinity. He left Jena in 1660, and visited the universities of Leipzig and Wittenberg. He afterwards returned to Rostoch, where he was made Greek professor in 1662; and took a doctor of divinity's degree the same year. He married in 1664, and next year was invited to be second professor of divinity in the university just founded at Kiel. He was so zealous for the prosperity of that new university, and so grateful for the kindness of the duke of Holstein, his master, that he refused all the employments, though very beneficial and honourable, which were offered him in several places. The prince bestowed upon him, in 1680, the professorship of ecclesiastical antiquities; and declared him vice-chancellor of the university for life, 1689; and he discharged the duty of those offices with great ability, application, and prudence. His death, which happened March 31, 1694, was a great loss to the university of Kiel, and to the republic of letters. He was the author of several works, one of which we will give the title of, because two great Englishmen are concerned in it. It runs thus: "*De tribus Impostoribus magnis Liber, Edvardo Herbert, Thomæ Hobbes, & Benedicto Spinozæ, oppositus. Cui addita Appendix, qua Hieronymi Cardani & Edvardi Herberti de Animalitate Hominis Opinionis philosophice examinatz, 1680,*" 8vo.

KORTHOLT (CHRISTIAN), grandson of the preceding, and professor of theology in the university of Gottingen. He published an edition of the Latin letters of Leibnitz, in four volumes; and the French letters of the same learned man in one volume. He was author also of many other useful and respectable works, but he died in the flower of his age in 1751.

KOTTER (CHRISTOPHER), was one of the three fanatics, whose visions were published at Amsterdam in 1657, with the following title: "*Lux in Tenebris.*" He lived at Sprottow in Silesia; and his visions began in June 1616. He fancied he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates, that, unless the people repented, the wrath of God would make dreadful havock. His pastor and friends kept him in for some time, nor did he execute his commission, even though the angel had appeared six times; but in 1619, being threatened with eternal damna-
tion

tion by the same spirit, there was no restraining him any longer. Kotter was laughed at; nevertheless his visions continued, and were followed by extasies and prophetic dreams. He waited on the elector Palatine, whom the Protestants had declared king of Bohemia, at Breslaw, in 1620, and informed him of his commission. He went to other places, and, in 16 5, to Brandenburg. He got acquainted, the same year, with Comenius, who became a great favourer of his prophecies. As they chiefly presaged happiness to the elector-palatine, and the reverse to the emperor, so he became at length obnoxious, and, in 1627, was closely imprisoned, as a seditious impostor. He escaped better than was expected; but he was set on the pillory, and banished the emperor's dominions, not to return upon pain of death. Upon this he went to Lusatia, then subject to his electoral highness of Saxony; and lived there unmolested till his death, which happened in 1647. He was sixty-two years of age. Whether this man was more fool, madman, or knave, is hard to say: probably a mixture of all three. He was not discouraged from prophesying, though his predictions were continually convicted of falsity by the event; but there is nothing equal to the impudence of a fanatic.

KOULI KHAN (THAMAS, alias NADIR), was born, in 1687, at a village in the province of Cherafan, in Persia. His father was a shepherd, and the son in his youth followed the same occupation. He was soon weary however of that humble life. He stole 700 sheep from his father, which he sold at Mesched; and, with the money he made of them, got together several lawless fellows, put himself at their head, and began to rob the caravans. He continued this method of life seven years, and acquired great riches by his robberies. He had under his command 6000 resolute fellows, well armed, well disciplined, and practised to slaughter. Being thus become formidable, he carried his views beyond the plunder of defenceless peasants. He offered his services to the Schah Thamas, whose throne, Eschref an usurper now possessed, to deliver his country from her enemies the Aghwans, who had lorded it over the Persians for five years with the utmost barbarity. The Sophi gave him the command of his army. The new general entirely defeated the numerous army of Eschref, conducted Schah Thamas in triumph to Isfahan, and established him upon the throne of his ancestors. Eschref, having got together all his treasures and his women, fled towards Candabar with 10,000 men. Kouli Khan, at the head of 15,000 men, went in pursuit of him. He recommended it to the king to go against the Turks with the rest of his army, assuring him, that, as soon as he had secured Eschref,

chref, he would fly to his assistance. Kouli Khan at last came up with the usurper, and prepared for an engagement, which was very soon decisive. The Aghwans surrounded were either cut in pieces or taken: Eschref was among the prisoners, and all his treasures fell into the hands of the victor. Kouli Khan ordered both eyes to be put out, and some days after had him beheaded. The jewels, which were of inestimable value, he took himself. The money, which amounted to six millions in specie, he distributed among the soldiers, and secured their affections by this liberality.

He compelled the provinces of Candabar to return to their obedience, and obliged the Great Mogul to restore all that he had taken during the troubles of Persia. He then hastened back to succour the Sophi, whom he supposed to be engaged with the Turks. But he was surprised to find, when he came near Ispahan, that he had concluded a peace with the Porte, disbanded his army, and sent him orders to do the same. These orders he received with indignation, exclaimed against the ignominious peace, and his effeminate prince. Instead of disbanded his army, which now consisted of 70,000 men, he marched with it to Ispahan, seized the Schah Thamas, imprisoned him in a strong fortress, and, in an assembly of the chief men of Persia, got him deposed, and his son, an infant of six months old, proclaimed Schah, by the name of Schah Abbas the IIId. In his name Kouli Khan assumed to himself the sovereign power, and presently issued a manifesto disclaiming the late peace with the Turks. In consequence of this manifesto he marched towards the Turkish frontiers. This war continued three years, in which he displayed the greatest military talents, and obtained the most signal victories that are to be met with in history. After having recovered all that had been taken from Persia, he concluded a peace with the Ottoman Porte in 1736. The following year the young Schah Abbas died. Kouli Khan convoked an assembly of the chief men of the kingdom. He enumerated to them the great services he had done to his country, enlarged on the ill-treatment and the fatigues he had undergone, acquainting them with his design of resigning the regency, and spending the remainder of his days in retirement; he recommended to them to chuse a new Schah or king, endowed with such qualifications as might prevent the misfortunes they had experienced in former reigns, and maintain the glory of their monarchy.

As soon as he had retired, some of his creatures proposed to petition him to accept the Persian diadem. This proposal, we may believe, was readily adopted, as they were surrounded by an army of 100,000 men entirely devoted to their general. Not one offered any objections but the high priest, which
were

were soon silenced by a bow-string, and the next day Kouli Khan was proclaimed with all testimonies of public joy. As he thought war would be a better prop to his throne than peace, he immediately carried his victorious arms against the Mogul, and in one single battle conquered almost the whole empire. In this expedition he killed 200,000 people, and brought away a treasure worth above 145 millions, in which was the imperial throne set with diamonds of an immense value. He now thought of chastising the Usbec Tartars, who had been his secret enemies during all his wars. He twice defeated them, though superior in number; and took their capital, Buchara, by storm; upon which, all the country submitted to the conqueror. By taking from the Mogul all that lay between the former limits of Persia and the Indus, and by subduing the whole country of the Usbec, he vastly enlarged the bounds of his empire. But he fell into a state, which seemed to border upon distraction. He attempted to change the religion of Persia to that of Omar, hanged up the chief priests, put his own son to death, and was guilty of such cruelty, that he was assassinated in 1747, in his 60th year, having reigned above 20 years over one of the most powerful empires on the globe.

KRANTZ (ALBERT), a famous historian, and native of Hamburg, had no sooner finished his classical studies, but he set out upon his travels. He visited several parts of Europe, and so studiously cultivated the sciences, that he became a very able man. He was doctor of divinity and of the canon law, and professor of philosophy and divinity in the university of Rostoch; and was rector there in 1482. He went from Rostoch to Hamburg, and was elected dean of the chapter in the cathedral there in 1508. He did many good services to the church and city of Hamburg; and was so famed for his abilities and prudence, that, in 1500, John king of Denmark, and Frederick duke of Holstein, did not scruple to make him umpire, in a contest they had with the Dithmarsch. He died in 1517, after having written some very good works, which were afterwards published: as, 1. "*Chronica Regnorum Aquilorum, Daniæ, Sueciæ, Norvegiæ. Argentorat. 1546,*" folio. 2. "*Saxonia, sive de Saxoniciæ Gentis vetustâ Origine, longinquis Expeditionibus susceptis, et Bellis Domi pro Libertate diu fortiterque gestis Historia, Libris 13 comprehensa, et ad Annum 1501 deducta. Colon. 1520,*" folio. 3. "*Vandalia, sive Historia de Vandalorum verâ Origine, variis Gentibus, crebris e Patriâ Migrationibus, Regnis item, quorum vel Autores fuerunt vel Eversores, Libris 14 a primâ eorum Origine ad A. C. 1500 deducta. Colon. 1519,*" folio. 4. "*Metropolis, sive Historia Eccle-*

VOL. IX. M *siastica*

fiastica Saxonix. Basil. 1548," folio; and some smaller works.

KUHLMAN (QUIRINUS), a celebrated fanatic, was born at Breslaw in Silesia 1651, and gave great hopes by the uncommon progress he made in literature; but this was interrupted by a sickness he laboured under at eighteen years of age. He was thought to be dead on the third day of his illness, but had then, it seems, a most terrible vision. He fancied himself surrounded with all the devils in hell, and this at mid-day, when he was awake. This vision was followed by another of God himself, surrounded by his saints, and Jesus Christ in the midst; when he saw and felt things inexpressible. Two days after, he had more visions of the same kind; and when he was cured of his distemper, though he perceived a vast alteration with regard to these sights, yet he found himself perpetually encompassed with a circle of light on his left hand. He had no longer any taste for human learning, nor any value for university-disputes or lectures; he would have no other master but the Holy Ghost. He left his country at nineteen years of age. His desire to see Holland made him hasten thither, even in the midst of a very terrible war; and he landed at Amsterdam, Sept. 3, 1673, which was but three days before the retaking the city of Naerden. He went to Leyden a few days after, and met with Jacob Behmen's works, the reading of which was like throwing oil into the fire. He was surprised to find, that Behmen had prophesied of things, of which he thought nobody but himself had the least knowledge. There was at that time in Holland one John Rothe, a prophet likewise; for whom Kuhlman conceived a high veneration, and dedicated to him his "*Prodromus quinquennii mirabilis*," printed at Leyden in 1674. This work was to be followed by two other volumes, in the first of which he intended to introduce the studies and discoveries he had made since his first vision till 1674. He communicated his design to father Kircher; and, commending some books which that Jesuit had published, he let him know, that he had only sketched out what himself intended to carry much farther. It is diverting enough to see how Kircher managed him: he wrote him civil answers, in which he did not trouble himself to defend his works, much less to vie with Kuhlman in knowledge: no; he struck sail before him, and declared, that, having written only as a man, he did not pretend to equal those who wrote by inspiration. "I frankly own myself," says he, "incapable of your sublime and celestial knowledge: what I have written, I have written after an human manner, that is, by knowledge gained by study and labour, not divinely inspired or infused.—I do not doubt
but

but that you, by means of the incomparable and vast extent of your genius, will produce discoveries much greater and more admirable than my trifles.—You promise great and incredible things, which, as they far transcend all human capacity, so I affirm boldly, that they have never been attempted, nor even thought of, by any person hitherto; and therefore I cannot but suspect, that you have obtained by the gift of God such a knowledge as the scriptures ascribe to Adam and Solomon: I mean, an Adamic and Solomonic knowledge, known to no mortal but yourself, and inexplicable by any other.” Our fanatic took all this for serious compliment, not perceiving that he was ridiculed; and carefully published Kircher’s answers, using capital letters in those passages where he thought himself praised. The Jesuit, however, gave him good advice, when Kuhlman consulted him about writing to the pope: he told him how nicely, and with what circumspection and caution, things were conducted at Rome; and assured him, that his great work, which he proposed to dedicate to the pope, would be applauded and admired, provided he left nothing in it which might offend the censors of books, and took care not to ascribe to himself an inspired knowledge.

When Kuhlman left Holland does not appear; but it is related, that he wandered a long time in England, France, and the East, and at last was burnt in Muscovy, October 3, 1689, on account of some predictions which were actually seditious. This fanatic was not averse from women: he married more than once, if we may call a marriage, and not concubinage, that commerce between a man and a woman which wants the formalities of the civil and canon law. He was not so removed from the things of this world but that he would use even arts to get money. He used to write letters to people, in which he denounced terrible judgements, if certain sums were not advanced for the promotion of the new kingdom of God. The celebrated Van Helmont received one of these letters, but was not so simple as to be terrified with it, or to pay the least regard to it. Another particular concerning this fanatic is worth observing; which is, that, while he was ready to write respectfully to the pope, for the good of christianity, he was comforting himself with Drabicius’s prophecies relating to the destruction of the papacy; and, at that very time, wrote to his friends letters full of hopes that it was then approaching. Most of these spiritual madmen have a strong mixture, not only of carnality and worldly-mindedness, but also of a genuine knavery, in their compositions.

KUHNIUS (JOACHIM), a learned German, was born in 1647 at Gripswalde, a town of Pomerania, where his father was a merchant. Great care was taken of his education; and, after he had finished his juvenile studies in his own country, he was sent to Stade in Lower Saxony. In 1668, he went to the university of Jena, where he applied himself to divinity and the belles lettres. Travelling making one part of the education of a German, he visited the most celebrated towns of Franconia. His high reputation engaged Boccius, a minister of Oetingen in Swabia, to employ him as a preceptor to his children; which office he discharged with so much credit, that he was in 1669 made principal of the college in this town. He held this post three years, and then went to Strasburg; where, in 1676, he was elected Greek professor in the principal college. Ten years he acquitted himself honourably in this professorship, and then was made Greek and Hebrew professor in the university of the same town. His uncommon skill in the Greek language drew a vast number of scholars about him, and from places and countries very distant. He died Dec. 11, 1697, aged 50.

He published himself, 1. "Animadversiones in Pollucem, 1680," 12mo. This was a specimen of an intended edition of Pollux's "Onomasticon," which he was prevented by death from executing. His labours, however, were not lost, but inserted in the folio edition of that author at Amsterdam, 1706. 2. "Æliani variæ historiæ libri xiv. Argent. 1685," 8vo. His notes on this author are very exact and learned, and not only critical, but explanatory. 3. "Diogenes Laertius de vitis philosophorum, &c. Amst. 1692," in 2 vol. 4to. This is Menage's edition, in which the short notes of Kuhniius, as well as other learned men, are inserted. These in his life-time. After his death were published, 4. "Quæstiones philosophicæ ex sacris Veteris et Novi Testamenti aliisque scriptoribus. Argent. 1698," 4to. 5. "Pausaniæ Græciæ descriptio; &c. Lipsiæ, 1716." folio. Kuhniius took great pains with this author, whose text was much corrupted; and his edition is justly reckoned a good one.

KUNCKEL (JOHN), author of many chemical discoveries, particularly with respect to vitrification, was born in the duchy of Sleswic in 1630. He published at London "Chymical Observations," and pursued his chymical experiments, chiefly with a view to the improvement of the arts. He was a very moderate writer, but an able and sagacious philosopher. He died in 1702.

KUSTER (LUDOLF), a learned critic, was born in 1670 at Blomberg, a little town in Westphalia, where his father was a magistrate; he learned polite literature under his elder brother,

brother, who taught it at Berlin. He distinguished himself early in life; and, upon the recommendation of baron Spanheim, was appointed tutor to the two sons of the count de Schewerin, prime-minister of the king of Prussia. He had the promise of a professorship at Berlin; but, till that should be vacant, Kuster, who was then but about five-and-twenty, resolved to travel into Germany, France, England, and Holland. He went first to Frankfort upon the Oder, where he studied the civil law for some time; and thence to Antwerp, Leyden, and Utrecht, where he stayed a considerable time, and wrote several works. In 1699, he passed over into England; and the year following into France, where his chief employment was to collate Suidas with three manuscripts in the king's library. About the end of this year he returned to England, and in four years finished his edition of Suidas, upon which he had much set his heart. He related himself, that, being one night awaked by thunder and lightning, he was seized with so dreadful an apprehension for this work, that he rose immediately, and carried it to bed with him, with all the affection of a father for an only child. It came out at Cambridge in 1705; and Le Clerc tells us, that it is very correct and beautiful in all respects, and that the university furnished part of the expence of it. He was honoured with the degree of doctor by the university of Cambridge, and had several advantageous offers made him to continue there; but was obliged to wave them, being recalled to Berlin, to take possession of the professorship, which had been promised him. He afterwards resigned this place, and went to Amsterdam; where, in 1710, he published an edition of "Aristophanes," which the public had been prepared some time to expect by an account as well as a specimen of that work, given by Le Clerc in his "Bibliothèque choisie" for 1708. He gave an edition also of "Mill's Greek Testament" the same year; in which he had compared the text with twelve manuscripts, which Mill never saw. Of these twelve there were nine in the king of France's library; but, excepting one, which has all the books of the New Testament, the rest contain no more than the four Gospels. The tenth manuscript belonged to Carpzovius, a minister of Leipzig, and contains the four Gospels. The eleventh was brought from Greece by Seidel, of Berlin; but it has not the four Gospels. The last, which Kuster most highly valued, was communicated by him by Bornier, who bought it at the public sale of the library of Francius, professor of rhetoric at Amsterdam. After Kuster's preface, follows a letter of Le Clerc concerning Mill's work. From Amsterdam he removed to Rotterdam, and went some time after to Antwerp, to confer with the jesuits about some doubts he had in religious matters: where he was brought

over to the roman catholic religion, and abjured that of the Protestants, July 25, 1713, in the church of the Noviciates belonging to the jesuits. The king of France rewarded him with a pension of 2000 livres; and, as a mark of distinction, ordered him to be admitted supernumerary associate of the Academy of Inscriptions. But he did not enjoy this new settlement long; for he died October 12, 1716, of an abscess in the pancreas, aged only 46. He published several works of a smaller kind, upon which we have not thought it necessary to enlarge; among the rest, “*Jamblichii de vita Pythagoræ liber, cui accedit Porphyrius de vita Pythagoræ,*” and some pieces, which were inserted in the collection of Greek and Roman antiquities, published by Grævius and Gronovius. His chief excellence was his skill in the Greek language, to which he almost entirely devoted himself. He thought the history and chronology of Greek words the most solid entertainment of a man of letters, on which account he despised all other parts of learning; and, it is reported of him, that, one day, taking up Bayle’s “*Commentaire Philosophique,*” in a bookseller’s shop, he threw it down, and said, “This is nothing but a book of reasoning: *non sic itur ad astra.*” There is, in the General Dictionary, under this article, a letter from Mr. Joseph Wasse, the learned editor of Sallust, containing several curious particulars relating to this critic; of which we will here give an abstract, since it is quite to our purpose, and cannot fail of entertaining:

“Dr. Kuster, a tall, thin, pale man, seemingly unable to bear fatigue, was, nevertheless, indefatigable, and of an uncommon application to letters. He formed himself under Grævius. I was acquainted with him from 1700 to 1714. Upon my collecting the remains of Anacreon for Mr. Barnes, about 1702, he introduced me to Dr. Bentley. You must be known, says he, to that gentleman, whom I look upon, not only as the first scholar in Europe, but as the best of friends. I only hinted to him the difficulty I lay under, in relation to the officers of the customs; and, presently after, he accommodated that troublesome affair to my entire satisfaction, without so much as once letting me know he had any hand in it till near a year after: unde satis compertum mihi Bentleium esse re officiosum non verbis. Many an excellent emendation upon Suidas have I received from him. I the rather mention this, says Mr. Wasse, because, when that Lexicon was in the press, Kuster with indignation shewed me an anonymous letter in Latin, addressed to him, wherein he was advised not to treat the doctor with that distinction, if he intended his book should make its way in the learned world. But to proceed; when he came to write upon Suidas, he found himself under a necessity of

of making indices of all the authors mentioned by the ancients ; Eustathius particularly, and nineteen volumes of Commentaries upon Aristotle, &c. of the history, geography, and chronological characters occasionally mentioned. Dr. Bentley prevailed upon me to give him some assistance. Those that fell to my lot were chiefly Eustathius on the *Odyssey*, seven or eight Scholiasts, Plutarch, Galen. You may judge of Kuster's dispatch and application, when I tell you, I could by no means keep pace with him, though I began the last author Jan. 9, 1703, and finished him March the 8th of the same year, and in proportion too the remainder. Though I corrected all the sheets of the first volume, yet I never perceived he had omitted some less material words, nor ever knew the true reason. I have heard him blamed too for mentioning the names of one or two persons, who sent him a few notes : but this was occasioned, I am confident, by the hurry he was always in, and the great number of letters, memorandums, and other papers, he had about him. As I remember, he translated *de novo* in a manner five or six sheets a week, and remarked upon them ; so that the work was hastily executed, and would have been infinitely more perfect, had he allowed himself time. Some people thought they assisted him when they did not. A person of figure took him into his closet after dinner, and told him he would communicate something of mighty importance, a *περιήλιον*, which, in all difficulties, had been his oracle. In an ill hour I met Kuster transported with delight. We found it was Budæus's *Lexicon*, large paper, with only the names of the authors he quotes written in the margin, without one single remark or addition. Kuster, the best-natured man alive, was terribly put to it how to treat one that meant well ; and continually enquired what service it did him, and triumphed that he was able to contribute so largely to the worthy edition of *Snidas*. Towards the close of the work, Kuster grew very uneasy, emaciated to the last degree, cold as a statue, and just as much alive as a man three parts dead. Sure I was to hear, every time I called upon him, '*O utinam illucescat ille dies, quo huic operi manum ultimam imponam !*' It may now be proper to acquaint you, in what manner this gentleman used to relax, and forget his labours over a bottle, for even Scipio and Lælius were not such fools as to be wise always ; and that was generally in the poetical way, or in conversations that turned upon antiquities, coins, inscriptions, and obscure passages of the ancients. Sometimes he performed on the spinnet at our music-club, and was, by the connoisseurs, accounted a master. His chief companions were Dr. Sike, famous in Oriental learning ; Davies and Needham ; Mr. Oddy, who wrote Greek pretty well, and has left notes upon

Dio, and a version of Apollonius Rhodius, which are repositied in lord Oxford's library; he is the person, whose conjectures upon Avienus were printed by Dr. Hudson, at the end of his Geographers: and Mr. Barnes the Greek professor.—Upon the publication of his Suidas, Kuster in a little time grew very fat; and, returning into Prussia, found his patrons retired from court, and his salary precarious. What is more, his principles, which inclined to what is now called arianism, rendered him not very acceptable to some persons. In a little time, measures were taken to make him uneasy; and he retired to Amsterdam.—Here he reprinted Dr. Mill's New Testament, and published Aristophanes, and some additional remarks upon Suidas under Mr. Le Clerc's cover. But, his banker failing, he was reduced to extreme poverty; and, happening at that very juncture to be invited to Paris by his old friend l'abbé Bignon, was unfortunately prevailed upon to join himself to the Gallician church. He desired me to write to him, as usual, but never on the article of religion; declaring, at the same time, how he had not been obliged to make a formal recantation, or condemn the reformed by an express act of his, but merely to conform. How far this is true, I know not; what is certain is, only that he was promised all the favour and distinction any convert could expect. He was presently admitted a member of the Royal Academy of Inscriptions; and in 1714, in return for a paper of verses I sent him, made me a present of his book, *De vero usu verborum mediorum*; *χρῆσις χαλκίων*. The last I had from Kuster contained only queries upon Hesychius; on whom, before he left England, he had made about 5000 emendations. His queries were not over difficult; and thence I guessed his health much impaired. And it proved so indeed; for we heard soon after, that he had been blooded five or six times for a fever, and that, upon opening his body, there was found a cake of sand along the lower region of his belly. This, I take it, was occasioned by his sitting in a manner double, and writing on a very low table, surrounded with three or four circles of books placed on the ground; which was the situation we usually found him in. He had a clear head, cool, and proper for debate; he behaved in a very inoffensive manner; and, I am persuaded, the last error of his life was almost the only one, and by charitable persons will be placed in a good measure to the account of his deplorable circumstances; for, if oppression, which only affects a part, will, why shall not the loss of all one's fortunes, purchased with so much labour, 'make a wise man mad?' Let those only censure him, who, in plentiful circumstances, have the spirit to serve their country without place or title.

KYD (THOMAS), an eminent English writer, or rather translator, in the time of Elizabeth. He published a play in 1595, called, "Pompey the Great, his fair Cornelia's Tragedy, effected by her Father's and Husband's Down-fall, Death, and Fortune." This was translated from the French of Robert Garnier, who, in the time of Henry the Fourth of France, was esteemed no despicable poet.

KYDERMYNSTER (RICHARD), was born in Worcester-shire, and educated in a convent of Benedictines, at Winchcombe in Gloucestershire, and afterwards sent to Oxford, where he finished his studies. In 1487, he was made lord abbot of his own convent, and afterwards went to Rome, where he spent several years. Upon his return to England, he wrote the history of his abbey in five books, some MS. copies of which are now in the hands of private families. He was the author of several pamphlets written against the reformation, but they are all become exceeding scarce. He died at his abbey 1531.

KYNASTON (JOHN), son of Humphry Kynaston, citizen of Chester (descended from a younger branch of the Kynastons of Pronguin, in the county of Montgomery). He was born at Chester, Dec. 5, 1728; admitted a commoner in Brazen-Nose College, Oxford, March 20, 1746; elected scholar, on the foundation of Sarah dutchess's dowager of Somerset, in the said college, Aug. 1, of the same year; took the degree of B. A. Oct. 16, 1749; was elected fellow June 14, 1751; and took the degree of M. A. June 4, 1752. He obtained no small reputation by an *Oratiuncula*, intituled, "De impietate C. Cornelio Tacito falso objectatâ; Oratio ex Instituto Viri cl. Francisci Bridgman [K], Militis, habita in Sacello Collegii Ænei Nafi Oxon. Festo Sancti Thomæ, Decembris 21, A. D. 1761, à J. K. A. M. Coll. ejusdem Socio;" in which he endeavoured to disprove the false allegations (for such he really thought them) of Famianus Strada (the excellent critic, and most elegant writer) against Tacitus, on that very hackneyed topic, his DARING impiety and sovereign contempt of the Supreme. On the apprehension of the notorious Miss Blandy, Mr. Kynaston took an active

[K] "The founder of this oration, Sir Francis Bridgman, bequeathed Twenty pounds a year for ever for a Panegyric to be spoken annually (in Brazen-Nose College, by a Fellow) on King James—the Second!!! By an application to the Court of Chancery, about the year 1711, I think, the College was (I doubt not) well pleased to have the subject changed; and was left at liberty to harangue on any of the

liberal sciences, or any other literary topic.—We happily secured the possession of the founder's gratuity; and the oration is spoken regularly in rotation, upon whatever suits the turn and taste of the speaker. It is a pretty addition to the income of one year's fellowship; to prevent one from suffering one's Latin to grow rusty."

Mr. Kynaston, MS.

part,

part, from the time of her conviction till her body was secured from indecent treatment. In this business he barely steered free from censure. His method was, to be with her as much as possible when the Ordinary (the learned, well-known, but credulous, Mr. Swinton, whom she gained to countenance her hypocrisy) was absent; and was suspected to have given hopes of pardon, in concert with another person, also of Brazen-Nose College, to the morning of her execution, when she appeared in that studied genteel dress and attitude she could not possibly have put on had she been watchfully attended by a firmer-minded instructor.—In 1764, he published “A Collection of Papers relative to the Prosecution, now carrying on in the Chancellor’s Court in Oxford, against Mr. Kynaston, by Matthew Maddock, Clerk, Rector of Cotworth and Holywell, in the county of Huntingdon, and chaplain to his grace of Manchester, for the Charge of Adultery alleged against the said Matthew Maddock.” 8vo. From the date of this publication (the cause of which operated too severely on his high sense of honour and ingenuousness of heart) he resided, in not the best state of health, at Wigan principally, loved and respected by a few select friends. On the 27th of March, 1783, Mr. Kynaston had the misfortune to break his left arm, near the shoulder; but, the bones having been properly replaced, he was thought out of danger. It brought on his death, however, in the June following.

KYRLE (JOHN), Pope’s celebrated Man of Rofs, and whose real name was almost lost, partly by being called by way of distinction the Man of Rofs, and partly because he was buried without an inscription. He possessed a small estate in Herefordshire, and actually performed the great and noble works ascribed to him by Pope in his poem on the “Use of Riches.” He literally became, as the poet sings, a blessing to a whole country, with an estate of 500l a year. He died in the year 1724, at the age of 90; and, as Pope sings,

“ —No monument, inscription, stone,

“ His race, his form, his name almost unknown,

L.

LABADIE (JOHN), a French enthusiast, was born Feb. 10, 1610; and, being sent to the Jesuits college at Bourdeaux at seven years of age, he made so quick a progress in his studies, that his masters resolved to take into their society a youth, who gave such promising hopes of being an honour to it. The spirit of piety, with which he was animated, brought him easily into their views; but, being opposed therein by his father, who was gentleman of the bed-chamber to Lewis XIII. he could not then put the design into execution. Afterwards he entered into the order; and, having finished his course of rhetoric and philosophy in three years, he took upon himself the office of a preacher before he was ordained priest. He continued among the Jesuits till 1639; when his frequent infirmities, and the desire he had of attaining to greater perfection, engaged him to quit that society. This is his own account of the matter; while others aver, that he was expelled for some singular notions, and for his hypocrisy. However that be, he went immediately to Paris, where he preached with great zeal, and procured the friendship of father Gondren, general of the oratory; and Coumartin, bishop of Amiens, being present at one of his sermons, was so much pleased, that he engaged him to settle in his diocese, and gave him a canonry in his cathedral-church.

He was no sooner fixed at Amiens, than he set up for a director of consciences, and presently saw himself at the head of a vast number of devotees; but it is pretended that, beginning by the spirit, he finished, as often happens among these gentry, with the flesh; and that the discovery of some love-intrigues, in a nunnery, obliged him to seek a retreat elsewhere. For that purpose he chose first Port Royal; but his stay there was short; for the Solitaires of that place were too well instructed to be imposed upon by him. He therefore removed to Bazas, and afterwards to Toulouse, where M. de Montchal, archbishop of the city, gave him the direction of a convent of nuns. To these ladies he pressed the necessity of recollecting, two or three times a week, the "state of innocence,"

cency;" to which end, they were to strip stark-naked, and remain so, while he preached to them in the same condition. The professed intention was that of imitating Adam and Eve, and the ceremony was performed with the doors fastened. A great number of his female disciples did not scruple to submit to this; but, the affair reaching the ears of the bishop, he, apprehending the consequences of such a converse, dispersed those who had been seduced into different convents, to be better instructed. He played the same religious pranks elsewhere, but, despairing at length to make disciples any longer among the catholics, by whom he was too well known, he betook himself to the reformed, and resolved to try if he could not introduce among them the doctrine and practice of spirituality and mental prayer; with which view, he published three Manuals, composed chiefly to set forth the excellence and necessity of that method. But the attempt he made upon the chastity of Mademoiselle Calonges lost him the esteem and protection of those very persons, for whose use his books were particularly written. The story is not a little entertaining, and therefore did not escape Bayle, who relates the fact as follows. Having directed his damsel to the spiritual life, which he made to consist in internal recollection and mental prayer, he gave her out a certain point of meditation; and, having strongly recommended it to her to apply herself intensely for some hours to her object, he went up to her when he believed her to be at the height of her attention, and put his hand into her bosom. She gave him a hasty repulse, expressed much surprize at the proceeding, and was even preparing to rebuke him; when he, not the least disconcerted, and with a devout air, prevented her thus: "I see plainly, my child, that you are at a great distance from perfection; acknowledge your weakness with an humble spirit, ask forgiveness of God, for your having given so little attention to the mysteries upon which you ought to have meditated. Had you bestowed all necessary attention upon those things, you would not have been sensible of what was doing about your breast; but you were so much attached to sense, so little centered with the Godhead, that you were not a moment in discovering that I touched you. I wanted to try, whether your fervency in prayer had raised you above the material world, and united you with the Sovereign Being, the living source of immortality and a spiritual state; and I see, to my great grief, that you have made very small progress, and that you only creep on the ground: may this, my child, make you ashamed, and move you for the future to perform the sanctified duties of mental prayer better than you have hitherto done!" The young lady, who had as much good sense as

virtue,

virtue, was no less provoked at these words than at the bold actions of her ghostly instructor; and could never after bear the name of such a holy father.

Some time afterwards, information was made at the court against him, for raising a sedition on account of a dead body. This was the corpse of a woman which the curate of Montauban thought proper to inter in the church-yard of the catholics, because she had changed her religion. Labadie denied the priest's right to the corpse, and his party appeared in arms to dispute it. But, the cause being brought before the court, it was there decided in favour of the catholics, and Labadie condemned to quit the church of Montauban as a seditious person. His banishment however caused a dangerous division. D'Arbussy, his colleague, was charged with promoting his condemnation, out of a spirit of jealousy. Two parties were formed in the town, almost wholly consisting of the reformed. They proceeded to the last extremities, though the chieftains of each party bore so bad a character as to be equally detested by all who had followed them. Labadie, thus driven out of Montauban, went to seek an asylum at Orange; but, not finding himself so safe there as he imagined, he withdrew privately to Geneva, in June 1659. Mean while, his departure was much regretted at Orange, where he had imposed upon the people by his devout manner, and by his preaching; however, he was not long at Geneva without causing great commotions. Those that joined him built a large mansion, in which proper cells were provided for his most zealous followers; while the rest of the citizens, consulting how to get rid of him, contrived to procure him an invitation to Middelburg, which was accepted; and accordingly he repaired thither in 1666, and presently began to declare his opinions more explicitly than he had ever done before.

His peculiar tenets were these: 1. He believed that God could and would deceive, and that he had sometimes actually done it. 2. He held the holy scriptures not to be absolutely necessary to salvation, since the Holy Spirit acted immediately upon the soul, and gave it new degrees of revelation; and, when once struck with that divine light, it was able to draw such consequences as would lead to a perfect knowledge of the truth. 3. Though he did not deny the lawfulness of infant baptism, yet he maintained that it ought to be deferred to riper years. 4. He put this difference between the old and new covenant: The first, he said, was carnal, loaded with ceremonies, attended with temporal blessings, and open to the wicked as well as the good, provided they were descendants of

of Abraham ; whereas the new covenant admitted only spiritual persons, who were freed thereby from the law, from its curse, and from its ceremonies, and put into a state of perfect liberty. 5. He held the observation of the sabbath to be an indifferent thing ; maintaining, that, in God's account, all days were alike. 6. He distinguished the church into the degenerate and regenerate ; and held, that Christ would come and reign a thousand years upon earth, and actually convert both Jews, Gentiles, and Christians, to the truth. 7. He maintained the eucharist to be nothing more than a bare commemoration of Christ's death ; and that, though the signs were nothing in themselves, yet Christ was received therein spiritually by the worthy communicant. 8. He taught, that the contemplative life was a state of grace and of divine union in this world, the fullness of perfection, and the summit of the Christian mountain, elevated to that height, that it touched the clouds, and reached up very near to heaven. 9. That a person whose heart was perfectly content and calm, was almost in possession of God, discoursed familiarly with him, and saw every thing in him : that he took all things here below with indifference, beholding the world beneath him ; and whatever passed therein ; its mutability not touching him ; all the storms, to which the world is subject, forming themselves under his feet, just as rain and hail form themselves under the tops of mountains, leaving upon the summit a constant calm and quietude. 10. That this state was to be obtained by an entire self-denial, mortification of the senses, and their objects, and by the exercise of mental prayer.

It was owing to this practice of spirituality, accompanied with an apparent severity of manners, that Labadie acquired a very great authority in a little time. Those who charged him with hypocrisy were looked on as worldlings, sold to the present life ; while his followers were esteemed as so many saints. Even Mademoiselle Schurman, so famous in the republic of letters, was persuaded, that she chose the better part, in putting herself under his directions ; she became one of the most ardent chiefs of his sect, so that she drew into it Elizabeth, princess Palatine, who opened an asylum to all the wandering and fugitive disciples of that preacher, esteemed it an honour to collect what she called the true church, and declared her happiness in being delivered from a masked Christianity, with which she had till then been deceived. She extolled Labadie to the skies. He was the man, she said, who talked to the heart.

The followers of Labadie, who were now distinguished by the title of Labadists, became so numerous, and so many persons

persons of each sex abandoned the reformed to close with them, that the French church in the United Provinces set themselves in earnest to stop the desertion, which was daily increasing. But Labadie, perceiving their designs against him, aimed to ward off the blow, by turning it upon them. Mr. de Wolzogue, professor and minister of the Walloon church at Utrecht, had lately published a piece, several passages of which had given great offence to the protestants [L]. Labadie therefore took this opportunity to accuse him of heterodoxy, in the name of the Walloon church at Middleburgh, to a synod which was held at Naerden. But, upon hearing the matter, Wolzogue was unanimously declared orthodox, the church of Middleburgh censured, and Labadie condemned to make a public confession before the synod, and in the presence of Wolzogue, that he had been to blame in bringing the accusation, by which he had done him an injury. This judgement reaching the ears of Labadie, he resolved not to hear it pronounced; and, for fear of having it signified to him, he withdrew privately from Naerden; and, returning to Middleburgh, raised such a spirit against the synod in his church as even threatened no less than a formal schism. Several synods endeavoured, by their decrees, to cut up the mischief by the root; but in some of these Labadie refused to appear; he disputed the authority of others, and appealed from the definitive sentences which they pronounced against him. At length commissaries were nominated by the synod, to go and determine the affair at Middleburgh; and they repaired thither accordingly: but the people rose against them, possessed themselves of an assembly-house, and locked the church-doors to keep them out. The magistrates supported Labadie, and the estates of the province contented themselves with proposing an accommodation; which being haughtily rejected by Labadie, the states were so provoked, that they confirmed the sentence passed by the commissaries, by which he was forbidden to preach, &c. And because Labadie exclaimed loudly against being condemned without a hearing, the decision of the synod to be held at Dort was sent to him, summoning him to appear there. Labadie was deposed by this synod, and cut off from all hopes of mercy on any other condition, except that of thorough repentance, which he never gave any proofs of. On the contrary, he procured a crowd of devotees to attend him to Middleburgh, where they broke open the

[L] A piece came out in 1666, intitled, "*Philosophia s. scripturæ interpretis, exercitatio paradoxa*" This was thought a pernicious book, and refused by Wolzogue, in a piece, intitled, "*De Scripturarum Interprete adversus Exercitatore, &c.* 1667;" but he managed so unluckily, as to be more inveighed against than the book he endeavoured to refute.

church-doors; which done, he preached, and distributed the eucharist, to such as followed him. The burgo-masters, apprehensive of consequences, sent him an order to quit the town and the boundaries of their jurisdiction. He obeyed the order, and withdrew to Ter-Veer, a neighbouring town, where he had some zealous parishans, who held out their arms to him. These were rich merchants and traders, who had settled there, and drawn a large share of commerce thither. They received him joyfully, and procured him a protection from the magistrates. However, the states of Zealand, being resolved to drive him from this fort, made an order to expel him the province. The magistrates of Ter-Veer took his part against the states, alledging three reasons in his favour: first, That he lived peaceably in their town, and had done nothing worthy of banishment; secondly, That it was enough to interdict him from preaching in public; and, lastly, That they had reason to apprehend danger from the populace, who would not quietly be deprived of so edifying a person. The province was obliged to have recourse to the prince of Orange, who was marquis of Ter-Veer; and who ordered Labadie to submit, forbidding at the same time any of the inhabitants to harbour him.

In this exigence, he resumed the attempt he had vainly made before, of associating with madam Bourignon in Noordstrand; but she happened not to think him refined enough in the mystic theology to become her colleague, nor supple enough to be put in the number of her disciples; so that, meeting with a rebuff on that side, he formed a little settlement betwixt Utrecht and Amsterdam, where he set up a printing-press, which sent forth many of his works. Here the number of his followers increased, and would have grown very large, had he not been betrayed by some deserters, who, publishing the history of his private life, and manner of teaching, took care to inform the public of the familiarities he took with his female pupils, under pretence of uniting them more closely to God. From this retreat he sent his apostles through the great towns in Holland, in order to make proselytes, especially in the richest houses; but, not being able to secure any residence where he might be set above the fear of want, he went to Erfurt; and, being driven thence by the wars, was obliged to retire to Altena in Holstein, where a violent colic carried him off, 1674, in his 64th year. He died in the arms of Mademoiselle Schurman, who, as a faithful companion, constantly attended him wherever he went. This is the most generally received account of his death; yet others tell us, that he went to Wieuvaert, a lordship of Frizeland, belonging to the house of Sommerdyck; where

where four ladies, sisters of that family, provided him a retreat, and formed a small church, called "The Church of Jesus Christ retired from the World." His works are numerous, amounting to upwards of thirty articles, but surely not worthy to be recorded.

LABAT (JOHN BAPTIST), a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and taught philosophy at Nancy. In 1663, he went to America in quality of missionary; and, at his return to France, in 1705, was sent to Bologna, to give an account of his mission to a chapter of the Dominicans. He continued several years in Italy; but, at length returning home, died at Paris, Jan. 6, 1738. His principal works are, 1. *Nouveau Voyage aux Isles de l'Amérique*, 6 vol. 8vo. 2. *Voyages en Espagne & en Italie*, 8 vol. 12mo. 3. *Nouvelle Relation de l'Afrique Occidentale*, 5 vol. 12mo. As Labat was never in Africa, this work is compiled from the relation of others. He also published, 4. *Voyage du Chevalier des Merchaux en Guinée*, 4 vol. 12mo; and, 5. *La Relation historique de l'Ethiopie Occidentale*, translated from the Latin of father Cavazzi, a Capuchin, 4 vol. in 12mo.

LABBE (PHILIP), a Jesuit, born at Bourges in 1607, and eminent for his learning and attainments. His memory was prodigious, his erudition very various, and his diligence indefatigable. His original works were few, but his compilations very numerous and very useful. Those which at this period receive most attention, are his writings on the subjects of grammar and Greek poetry, for he certainly was a very excellent critic. He died at Paris in 1667, with the reputation not only of an excellent scholar, but of an obliging and benevolent man.

LABBE (LOUISA), a courtesan of Lyons, but distinguished by her talents and attachment to letters. She lived at Lyons in 1555, and was called LA BELLE CORDIERE, being married to a rich rope-maker, who, dying without children, left her his whole fortune. She was a very accomplished and handsome woman; and, though she exacted in general a high price for her favours, she made a distinction in favour of men of learning, to whom she gave the enjoyment of her charms gratis. She wrote pieces both in prose and verse, which were printed at Lyons in 1555, and contain many things which have great spirit as well as delicacy. She died in 1566.

LABEO (QUINTUS FABIVS), a Roman, and consul in the year 183 before Christ. He was a soldier and a man of letters, and is said to have assisted Terence in his comedies:

LABEO (ANTISTIUS), a celebrated Roman lawyer in the time of Augustus, whose ambitious views he opposed, and from whom he refused the honours of the consulship. His works are lost. His father was one of the assassins of Cæsar; and this Labeo killed himself at the battle of Philippi.

LABERIUS, an ancient Roman knight, who excelled in writing *Mimes*, or little satirical productions for the stage. Though men of birth made no scruple to furnish such entertainments, yet it was highly disgracing to represent them in their own persons. Nevertheless, Julius Cæsar would have Laberius act one of his own *Mimes*; and, though Laberius made all the opposition he could, yet Cæsar compelled him. The prologue to the piece is still extant, and Rollin thinks it one of the most beautiful morsels of antiquity. Laberius bewails himself for the necessity he was under in a very affecting manner, yet preserving a very respectful observance of Cæsar; but in the course of the piece glances several strokes of satire at him, which touched him so sensibly as to turn the eyes of the spectators upon him. Cæsar, by way of revenge, gave the preference to Publius Syrus, who was his rival upon the same theatre; yet, when the *Mimes* were over, presented him with a ring, as if to re-establish him in his rank; for Laberius, in the prologue, had lamented, that from an *Eques* he should now become a *Mimus*:

“ *Eques Romanus lare degressus meo*

“ *Domum revertar Mimus: nimirum hoc die*

“ *Vixi plus uno, mihi quam vivendum fuit.*”

The very small fragments, which remain of Laberius, have been often collected and printed with those of Ennius, Lucilius, Publius Syrus, &c. The prologue above mentioned is preserved in Aulus Gellius, and there is a good version of it in Beloe's translation of that author.

LABOUREUR (JOHN LE), was born in 1623, at Montmorency near Paris, of which city his father was bailiff. He had scarcely attained his 18th year, when he became known to the literary world by the collection of monuments of illustrious persons buried in the church of the Celestines at Paris, together with their eloges, genealogies, arms, and mottoes. This work appeared in 1642, 4to; and, although disclaimed by the author on account of its imperfection, yet was so well received by the public, that a second edition came out the following year. In 1644, he was at court in quality of a waiting-gentleman, when he was chosen to attend the marshal de Guebriant, charged with conducting the princess Mary

Mary de Gonzaga into Poland, in order to her marriage with Ladislaus IV. Our author returned with the ambassadress the following year, and printed, in 1647, at his own expence, a relation of the journey, which was very entertaining.

Having taken orders in the church, he was made almoner to the king, and collated to the priory of Juvigné. In 1664, his majesty, out of his special favour, made him commander of the order of St. Michael. He had many years before begun a translation of the history of Charles VI, written by a monk of St. Denys, and continued by John Le Fevre, called of St. Remy; but, though this translation was finished in 1656, it was not published till 1663; and then too came out with a very small part of those commentaries, which, according to his promise, were to have filled two volumes. He had also published, in 1656, the history of the marshal of Guebriant, with the genealogy of Budos, and some other houses in Brittany; and gave the public an excellent edition of the memoirs of Michael de Castelnau, with several genealogical histories, 1659, in 2 vol. fol. [M]. He continued to employ himself in writing other pieces in the same way, some of which were published after his death, which happened in 1675. He had a brother named Louis Le Laboureur, who was bailiff of Montmorency, and author of several pieces of poetry [N]. He died in 1679. These also had an uncle, Claude Le Laboureur, provost of the abbey of L'isle Barbe, upon the Seine, near Lyons, who, in 1643, published "Notes and Corrections upon the Breviary of Lyons;" and, in 1665, 1681, and 1682, "Les Mesures de l'isle Barbe," i. e. an historical account of every thing relating to that abbey; but the little caution which he observed in speaking of the chapter of St. John at Lyons obliged him to resign his provostship, and raised him an enemy in the person of Besian d'Arroy, a prebendary of the church, who, in 1644, refuted his "Notes and Corrections," and his "Measures" in 1668 [O]. Dom. Claude published "A Treatise of the Origin of Arms, against Menetrier," and "A genealogical History of the House of St. Colombe," which was printed in 1673.

[M] This edition is very curious and scarce. It sold for 120 livres in the sale of Mr. Colbert's library.

[N] Viz. In 1647, "Les Conquetes au duc d'Anguien;" in 1664, "Le Poeme de Charlemagne;" in 1669,

"Les Avantages de la Langue Francoise sur la Latine;" and "Les Promenades de St. Germain."

[O] The first was intituled, "L'Apologie de l'Eglise de Lyon;" and the other, "Histoire de l'Abbaie de l'isle Barbe."

LACARRY (GILES), a French Jesuit, who was born in 1605, and died in 1684. He was successively professor of polite literature, philosophy, and theology; performed missions; and went through several departments of business in his society. Nevertheless, he found time to be the author of several useful works; useful especially for understanding the history of his country; the most considerable of which are as follow: 1. "*Historia Galliarum sub Præfectis Prætorii Galliarum*, 1672," in 4to. 2. "*Historia Coloniarum a Gallis in exteras Nationes Missarum*, 1677," in 4to. 3. "*De Regibus Franciæ et Lege Salica*." 4. "*Historia Romana*, 1671," in 4to. This includes the period from Julius Cæsar to Constantine, and is supported and illustrated by medals and other monuments of antiquity. 5. "*Notitia Provinciarum Imperii utriusque cum Notis*, 1675," in 4to. He gave also good editions of "*Velleius Paterculus*;" and "*Tacitus de Germania*."

LACOMBE (JAMES), a diligent French miscellaneous historian, born at Paris in 1724. Of his numerous works, which have been all well received, the following are the best: "*Abrégé chronologique de l'Histoire Ancienne*," 8vo, 1757. "*De l'Histoire du Nord*." "*De l'Histoire D'Espagne et de Portugal*." "*Dictionnaire portatif des Beaux Arts*," 8vo. 1759. "*Le Salon*," 12mo, 1753. "*Le Spectacle des Beaux Arts*," 12mo, 1757. "*Révolutions de l'Empire de la Russie*," 12mo, 1760. "*Histoire de Christine Reine de Suede*," 12mo, 1762. This is his best work, and has merit; but the English translation of it, published at London, 1766, surpasses the original. It is the performance of a lady whose elegant taste in the Belles Lettres deserves greater praise than is in the power of these sheets to confer.

LACOMBE de Prezel (HONORE), brother of the former, born at Paris, 1725, the author likewise of many dictionaries, in the taste of the times, which seems to be the age among the French for subjecting all subjects to alphabetical order. His most useful publications are, "*Dictionnaire du Citoyen*," 2 vols. 8vo. 1761. "*Dictionnaire de Jurisprudence*," 3 vols. 8vo, 1763. "*Les Pensées de Pope, avec sa vie*," 12mo, 1766. "*Dictionnaire de Portraits et d'Anecdotes des Hommes célèbres*," 2 vols, 8vo, &c. He is not to be confounded with another author of the same time, name, and nation, who has left a very useful dictionary of old French, 1 vol, 8vo, 1765.

LACTANTIUS (FIRMIAN), or LUCIUS CÆLIUS (FIRMIANUS), an eminent father of the church, was, as some say, an African, or, according to others, a native of Fermo,

Fermo, a town in the marche of Ancona, whence he is supposed to have taken his surname. Arnobius was his preceptor. He studied rhetoric in Africa, and with so great reputation, that Constantine the Roman emperor appointed him preceptor to his son Crispus. This brought him to court; but he was so far from giving into the pleasures or corruptions incident to that station, that, amidst very great opportunities of amassing riches, he lived so poor as even frequently to want necessaries. He is the most eloquent of all the ecclesiastical Latin authors. He formed himself upon Cicero, and wrote in such a pure, smooth, and natural, style, and so much in the taste and manner of the Roman orator, that he is generally distinguished by the title of "The Christian Cicero." We have several pieces of his, the principal of which is his "*Institutiones Divinæ*," in 7 books: he composed them about the year 320, in defence of Christianity, against all its opposers. Of this treatise he made an abridgement, whereof we have only a part, and added it to another tract, "*De Ira Divina*." He had before written a book "*De Operibus Dei*," in which he proves the creation of man, and the divine providence. St. Jerome mentions other works of our author, as, "Two Books to *Æsclepiades*;" "Eight Books of Letters;" a book, intituled, "*The Festin*," composed before he went to Nicomedia; a poem in hexameter verse, containing a description of his journey thither; a treatise, intituled, "*The Grammarian*;" and another, "*De Persecutione* [P]," but all these are lost. Several others have been falsely attributed to him; as, the poem called "*The Phoenix*," which is the production of a pagan, and not of a Christian. The poem "*Upon Easter*," indeed, appears to have been written by a Christian, but one who lived after the time of Lactantius; that "*Of the Passion of Christ*" is not in his style. The "*Arguments upon the Metamorphoses of Ovid*," and the "*Notes upon the Thebaid of Statius*," have for their true author Lactantius Placidus the grammarian.

The character of Lactantius as a Christian writer is, that he refutes paganism with great strength of reasoning. He treats divinity too much as a philosopher. He did not understand thoroughly the nature of the Christian mysteries, and has fallen into several errors. His works have gone through a great number of editions, the first of which was published at

[P] The piece, first published by Baluze, "*De Morte persecutorum*," was not written by Lactantius, but probably by Lucius Cæcilius, who flourished in the beginning of the fourth

century, as is shewn by father Nourri, who put out a new edition in 1710. The design of it is to shew, that all the persecutors of Christianity came to a miserable end.

Rome, in 1468, folio; and the last, which is the most ample, at Paris, 1748, in 2 vols, 4to.

LACY (JOHN), an excellent actor in the time of Charles II. and so great a favourite with that monarch, that he had his picture drawn in three different characters. As well as a play-actor, he was also a respectable play-writer; and we have three comedies under his name, "The Dunb Lady;" "The Old Troop, or Monsieur Ragon;" and "Sir Hercules Buffoon." Langbaine says of him, that the "next age will never have his equal, at least not his superior," as an actor.

LACYDAS, a Greek philosopher of Cyrene, and disciple of Arcefilaus, whom he succeeded in the direction of the second academy. He was highly esteemed by Attalus, who gave him a garden, in which he might give lectures. Attalus wanted to have him at court, but Lacydas replied, that the portraits of kings were to be contemplated only at a distance. This philosopher disgraced himself by the magnificence with which he buried a favourite goose, and died of excess of drinking about 212 years before Christ.

LADVOCAT (JOHN BAPTIST), a learned Frenchman, was librarian and a professor in the Sorbonne, and died in 1766. He was the author of, 1. "Dictionnaire Géographique portatif," in 8vo; an useful work, and often printed; and, what may seem curious to us, the author published it under the fictitious name of Volgien, and pretended it to be a translation from the English, in order to give credit to it. Nay, he even printed the English along with it, as the original. 2. "Dictionnaire Historique portatif," in 2 vols. 8vo. This is little more than an abridgement of Moreri, with additions. 3. "Hebrew Grammar," for the use of his pupils, 1744, in 8vo.

LÆLIUS (CAIUS), a Roman consul in the year 140 before Christ, and the friend of Scipio Africanus the younger. He was eminently distinguished by his valour in Spain, and was no less famous for his taste in eloquence and poetry. It is thought that he had something to do in the comedies of Terence; but it is certain, that he often and successfully exercised his oratory in behalf of his clients. Lælius and Scipio used to retire from Rome, and amuse themselves with gathering slates and pebbles on the sea-shore. Menage tells a pleasant story of one Johannes Bonardus, who translated the passage in Cicero relating to this circumstance of Scipio and Lælius, "calculos et conchyla in littoribus lectitare," "they read books which treated of chess and chess-boards.

LAER (PETER), a Dutch painter, surnamed Bamboche, on account of his singular deformity. He painted trifling subjects,

subjects, but with much spirit and elegance. He was a very facetious and amiable man, and died in 1675. Some of his works were in the Orleans collection.

LAET (JOHN DE), an Indian director, and distinguished by his knowledge in history and geography, was born at Antwerp, and died there in 1640; leaving some very useful works behind him. 1. "*Novus Orbis*," Leyden, 1633," in folio. He translated it himself into French; and it was printed again at Leyden in 1640, in folio. 2. "*Historia naturalis Brasiliæ*," in folio, with cuts. 3. "*De Regis Hispaniæ Regnis et Opibus*," in 8vo. 4. "*Respublica Belgarum*." 5. "*Gallia*." 6. "*Turcici Imperii Status*." 7. "*Perfici Imperii Status*." The four last little works, printed by Elzivir in 24to, treat in a general way of the climate, produce, religion, manners, civil and political government, of these several states; and have served at least as a good model for future improvements. A more considerable work employed the last years of Laet's life; and that was an edition of "*Vitruvius*," which was printed also by Elzivir, 1649, in folio; accompanied with the notes of learned men, and pieces of other writers upon the same subject.

LÆVINVS (TORRENTINUS), commonly called VANDER BEKEN or TORRENTIN, a very learned man, was a native of Ghent, and bred in the university of Louvain, where he studied law and philosophy. He afterwards made the tour of Italy, where his virtues obtained him the friendship of the most illustrious personages of that time, as the cardinals Sirlet, Borromeus, and Moron, as also Manutius, de Gambara, &c. On his return into the Low Countries, he was made canon of Liege, and afterwards became vicar-general to Ernest de Baviere, the bishop of that see. At length, having executed an ambassage to Philip II. of Spain, with suitable abilities, he was deemed worthy of the bishopric of Antwerp, in which he succeeded Francis Sonnius, the first prelate of that see. Hence he was translated to the metropolitical church of Mechlin, and died there in 1595; having founded a college of Jesuits at Louvain, the place of his education, to which he left his library, with several medals and other curiosities. Lævinus composed several poems, some of which, dedicated to pope Pius V. procured him the character of being, after Horace, prince of the Lyric poets; and also published an edition of "*Suetonius*," with excellent notes.

LÆVIUS, an ancient Roman poet. It is uncertain at what period he lived, but probably before Cicero. He wrote a poem called "*Eratopægnia*, or Love-Games," two lines of which are preserved in Aulus Gellius, (see Beloe's translation of that author). Lævius also composed a poem, entitled, "*The Centaurs*," which is quoted by Festus.

LAFITAU (JOSEPH FRANCIS), a French Jesuit, distinguished by his taste for belles lettres and history, died about 1755. He was a missionary among the Iroquois; and his work, intituled, "*Mœurs des Sauvages Américains, comparées aux Mœurs des premiers temps,*" and printed at Paris, 1723, in 2 vols. 4to, is much esteemed.

LAFITAU (PETER FRANCIS), born at Bourdeaux, in 1685, of mean parents, but, by the exertion of his talents, rose to be bishop of Sisteron. He made himself acceptable to Pope Clement IX. by his facetiousness, and proved himself deserving of his good favour by the exemplary manner in which he performed the duties of his diocese. He wrote various works, in which his talent for ridicule was more conspicuous than his judgement or learning. He died in 1746.

LAGERLOOF (PETER), an accomplished and learned Swede, and professor of eloquence at Upsal. He was appointed by the king of Sweden to write the ancient and modern histories of the Northern parts of Europe. He wrote many works, and his Latin was much esteemed by his countrymen.

LAGUNA (ANDREW), a physician, born at Segovia in 1499, and was high in the confidence of the emperor Charles V. at whose court he passed a considerable part of his life. He published "*Annotations upon Dioscorides;*" and an "*Epitome of the Works of Galen,*" with a life of this author; and "*A Treatise of Weights and Measures.*" He was a respectable critic, and died in 1560.

LAINÉZ (ALEXANDER), a good French poet, was born in 1650, at Chimay, in Hainault, and was of the same family with father Lainez, second general of the Jesuits. He was educated at Rheims, where the vivacity and pleasantry of his wit procured him an acquaintance with the chief persons of the town, and an admittance amongst the best companies. At length he came to Paris, and attended the chevalier Colbert, colonel of the regiment of Champagne, to whom he read lectures upon Livy and Tacitus. Several other officers of the army attended these lectures, making their remarks, and proposing their difficulties, which produced very agreeable and useful conversations. Some time afterwards, Lainez travelled into Greece, and visited the isles of the Archipelago, Constantinople, Asia Minor, Palestine, Egypt, Malta, and Sicily. Thence he made a tour through the principal towns of Italy, and, returning through Switzerland into France, arrived at Chimay in a very bad equipage; so that he was constrained to live obscurely, and had done so for two years, when the abbé Faultrier, intendant of Hainault,

Hainault, having received orders from the king to seize some scandalous libels that were handed about upon the frontier of Flanders, forced himself by violence into his chamber. There he found Lainez wrapped up in an old morning-gown, surrounded with a heap of papers, all in the greatest confusion. He accosted him as a guilty person, and seized his papers. Lainez answered with modesty, proved the injustice of the suspicion, and the examination of his papers added conviction to his arguments. The abbé Faultrier was much pleased to find him innocent; and, having had this occasion of knowing his merit, took him home with him, got him new-rigged (for Lainez had then no cloaths in the world besides the aforesaid tattered night-gown), gave him both lodging and diet, and treated him as a friend. Four months after, Lainez followed his benefactor to Paris, and lived with him at the arsenal; but, in half a year's time, finding the little restraint this laid him under not at all agreeable to his spirit, he obtained leave to retire. This being granted, he made an excursion to Holland, to visit Bayle; and then crossed the water to England, whence, at last, he returned to settle at Paris, where he passed his days betwixt study and pleasure, especially that of the table. He was a great poet, a great classic, and a great geographer, and, if possible, a still greater drinker. Nobody exactly knew where he lodged. When he was carried homeward in any body's chariot, he always ordered himself to be set down on the Pont-neuf, whence he went on foot to his lodgings. His friends, who were very numerous, and among them several persons of distinguished birth as well as merit, never gave him any trouble on that head. They did not care where he lodged, if they could often have the happiness of his company. His conversation at once charmed and instructed them. He was lively, agreeable, fruitful, and brilliant. He talked upon all kinds of subjects, and talked well upon all. He was a perfect master of Latin, Italian, Spanish, and of all the best authors in each of those languages. The greatest part of the day he usually devoted to his studies, and the rest was passed in pleasure. As one of his friends expressed his surprize to see him in the king's library at eight in the morning, after a repast of twelve hours the preceding evening, Lainez answered him in this distich extempore:

“Regnat nocte calix, voluntur biblia mane,
“Cum Phœbo Bacchus dividit imperium.”

He died at Paris, April 18, 1710. Although he composed a great deal of poetry, yet we have little of it left, because

because he satisfied himself with reciting his verses in company, without communicating them upon paper. The greatest part of his pieces were made in company, over a bottle, and extempore: so that they are short, but sprightly, easy, full of wit, and very ingenious. Almost all his papers came into the hands of Dr. Chambou, his physician.

LAIRESSÉ (GERARD), an eminent Flemish painter, was born at Liege, in 1640. His father, who was a tolerable painter, put his son first to study the belles lettres, poetry, and music, to the last of which Gerard dedicated a day in every week; but at length taught him to design, and made him copy the best pictures, particularly those of Bartholet Flamael, a canon of that city. At the age of fifteen, Gerard began to paint portraits tolerably: some historical pieces, which he did for the electors of Cologne and Brandenburg, contributed to make him known, and gave him great reputation. The ease with which he got his money tempted him to part with it as easily, and run into expence. He was fond of dress, and making a figure in the world; he had also an ambition to please the ladies, the liveliness of his wit compensating, in some degree, for the deformity of his person. But one of his mistresses, whom he had abandoned, to revenge his contempt, having wounded him dangerously with a knife, made him resolve to avoid such scrapes for the future, and by marrying put an end to his gallantries. Being settled at Utrecht, and very low in purse, he was seized with a contagious distemper; and, his wife lying-in at the same time, he was reduced to offer a picture to sale for present support, which, in three days time, was bought by a Hollander of fortune, who engaged him to go to Amsterdam. Accordingly Lairessé settled himself there; and his reputation rose to so high a pitch, that the Hollanders esteem him the best history-painter of their country, and commonly call him their second Raphael; Hemskirk is their first.

His manner was grand and poetical; he was a perfect master of history, allegory, and fable; his invention was quick, nor had his taste of designing any thing of the Flemish manner. His pictures are distinguished by the grandeur of the composition, and by the back grounds, rich in architecture, an uncommon circumstance in that country. Yet, it is certain, his figures are often too short, and sometimes want gracefulness. Lairessé was fond of Poussin's and Pietro Festa's manner. A voyage to Italy would have given his figures more delicacy and dignity. With such great talents, nobody had it more in his power to arrive at perfection than he. At length, borne down with infirmities, aggravated by the loss of
his

his eye-sight, he finished his days at Amsterdam, in 1711, at the age of 71.

He had three sons, of whom two were painters and his disciples. He had also three brothers, Ernest, James, and John: Ernest and John painted animals, and James was a flower-painter. He engraved a great deal in aqua-fortis. His work consists of 256 plates, great and small, more than the half of which are by his own hand; the others are engraved by Poole, Berge, Glauber, &c. Laireffe wrote an excellent book upon the art, which has been translated into English, and printed both in 4to and 8vo at London.

LAI S, a courtesan of such renown and antiquity, that, like Homer, it is said, several cities claimed the glory of her birth; but that honour is most generally given to Hyccara, a city of Sicily. However this be, it is agreed on all hands that she was taken from her native place when young (about seven years of age) by Nicias, the Athenian general; who plundered it, and, among other spoils, carried her away into Greece. Thus transplanted, she settled at Corinth, which was the fittest place in the world for a woman who resolved to set up as a lady of pleasure [Q]; and she managed her business so well, and obtained such a reputation in it, that no one of her profession ever succeeded better. The temple of Venus seems to have been the place of rendezvous, where these ladies stood to be hired. It is undisputed, that they had a considerable share in the public worship of that temple; there being an ancient law at Corinth, by which it was enacted, that, when the city should make public application to Venus for any important favour, they should gather up as many courtesans as could be found, to assist at the procession; and praying to that goddess, that they should continue the last in her temple. It was also an article of their creed, that the courtesans had very much contributed to the preservation of

[Q] According to Plutarch, she was sold amongst the rest of the inhabitants, and carried into Peloponnesus, to Corinth, being still a virgin. It has been said, that she was first debauched by the famous Apelles. She was but a young girl, says this story, when that prince of painters, seeing her return from the wall, was struck with her beauty; and prevailed on her to go along with him to a feast, where he was to meet several of his friends: and that these rallied him for bringing a raw girl instead of a courtesan to them. "Do not you trouble yourselves about that," replied he, "I shall instruct her in such a manner, that, before three years are past, she shall

know her business to perfection." Laïs, accordingly, became one of the most celebrated courtesans of the age. The painters frequented her house, in order to take a copy of her fine breast; and Apelles, as a painter, no doubt made use of the same original. Athenæus, lib. 13. p. 583. Bayle, indeed, discredits this story, on account of the seeming anachronisms of the age of Apelles; but this perhaps will not be thought a sufficient reason, when we consider the uncertainty of the ancient chronology; however that be, it is certain, the story is entirely in character, the painters at this day hiring the most beautiful prostitutes for the same purpose.

Greece,

Greece, by the prayers they offered up to Venus at Xerxes's invasion; and the citizens used to promise a certain number of those creatures to that goddess, if she granted their petition [R].

Lais knew how to turn this profligate superstition to her own advantage. She gave out, that it was revealed to her by Venus, that she should signalize herself, and acquire considerable riches. The goddess having appeared to her in a dream at night, and informed her of the arrival of some lovers who were immensely rich, this device brought in customers of all ranks and occupations; the most illustrious orators, as well as the most unsociable philosophers, fell into the snare, and became her admirers. Hence, upon the same principle, and with the same trading craft, as soon as she found the demands increase, she raised her price, so that she got a great deal of money; for a vast number of the richest men flocked to her from all parts of Greece; nor would she admit any man who did not come up to the extravagance of her demands: this gave rise to the proverb among the Greeks: "It is not in every man's power to sail to Corinth." Her demands were generally complied with; yet sometimes there happened a mortifying disappointment. The famous orator Demosthenes went on purpose to Corinth, to pass a night with her: Lais asked him ten thousand drachms, or about 317l. The orator was struck with amazement; and, perfectly frightened at her saucy extravagance, left her, consoling himself with this sententious piece of philosophy "I will not buy repentance at so dear a rate."

But Aristippus, the founder of the Cyrenaic philosophers, was of a different way of thinking. In reality, that philosopher was the fittest person in the world to be a keeper of such an unrestrained harlot at Lais. He was quite easy with regard to the fidelity of his mistresses; he entertained no troublesome jealousies about them, not at all caring what favours they bestowed elsewhere. The courtesan accordingly indulged her fancy to the utmost. These creatures, it is observed, while they prostitute themselves for hire where they have no affection, are not without their amorous intercourses, to which love, pure love, is the sole unadulterated motive. Diogenes enjoyed this delightful envied happiness. That Cynic became sensible of the power of her charms, and found her very kind; she felt a particular relish in his nastiness, so

[*] Xenophon, the Corinthian, made such a promise in case he should be conqueror at the Olympic games; and, having gained the victory, performed his promise very punctually. He consecrated

twenty-five virgins to the service of Venus, and offered them during the ceremony of the sacrifice, which he made to that goddess, after his return from the Olympic games.

that his poverty was no bar to his pleasure; as she admitted him, without a fee, for her own gratification. This was represented to Aristippus by his servant, who could not bear to see his master spend such large sums as he did upon our harlot: but it was to no purpose. Aristippus answered, "I pay her well, not to prevent others from enjoying her, but that I may enjoy her myself." Neither was this enjoyment at all disturbed by being told, that Lais had no love for him: "I do not imagine," replied he, "that the wine I drink, or the fish I eat, love me, and yet I take a pleasure in living upon them." Even Diogenes made sport with his brother philosopher on the occasion: "You lie with a common whore," says the Cynic; "either forsake her, or be a Cynic like me." "Do you think it ridiculous," replied Aristippus, "to embark in a ship, which has carried several other passengers [s]?"

Tassoni gives us a very diverting description of the dress, in which these two philosophers used to ramble about Lais's house. What a pretty thing, says that author, was it to see Diogenes the Cynic, with a cloak of coarse cloth, all ragged and patched, with a dirty face, without a shirt, nasty and lousy, setting up for a lover, and walking before the famous Lais's door; and, on the other hand, to see his rival, Aristippus, all perfumed, neatly dressed, spitting civet, looking with an evil eye upon the other, and climbing upon the wall; while the lady stands at her window, delighted not a little with their walking in the dew [τ]. Aristippus, however, was no slave to this passion; he did not indeed escape that reflexion among the gibbers, but he answered very appositely, "I keep Lais, am not kept by her; I go to Lais's house, I have a right to do it; but she does not govern or rule over me; I am the master of this correspondence, and can put a stop to it whenever I please." The report of her aspiring at universal monarchy, by the force of her charms, is entirely in character; and greatly countenanced by the few exceptions to it, which we meet with in ancient writers. Bayle, with all his diligence, was able to find but one instance, in which she suffered a defeat: which was in attempting to subdue the continency of Xenocrates. It seems she laid a wager, that she would oblige that philosopher to divert himself with her at the sport of love: to which end, she feigned to be frightened, and, with that pretence, took sanctuary in his house, continuing there all night: but he did not touch her. When the wager was

[s] Athenæus ubi supra. Bayle says Bourdeaux.
 there is, in Du Verdier's *Bibliothèque*. [τ] Tassoni's *Pensieri diversi*, l. 7.
 Franc. p. 939, a very pretty poem upon c. 11. p. 228.
 this subject, by Peter de Brach, of

demanded, "I did not pretend," said she, "to lay a wager about a mere block, but about a man."

It is not doubted but she had a monument raised to her by the Greeks: Tatian charges it upon them, and mentioned the sculptor's name, Turnus [v]. Such an instance of devotion is agreeable enough to the debauched manners of the Corinthians. It is much more remarkable, that a woman, who had followed the trade of a prostitute all her life, should herself preserve still a heart susceptible of real love; and to that degree as to leave Corinth, where she had always a crowd of lovers, and pass into Thessaly, to meet a young man called Hippolochus, with whom she was passionately in love. In this step she departed notoriously from her character; and in this country she fell a sacrifice to the envy and jealousy raised by her beauty. Her rivals here, seeing themselves so much eclipsed, became desperate, and resolved to get rid of her at any rate: cruelty is the proper food of revenge: these furies, having conducted her into the temple of Venus, there stoned her to death. The temple afterwards carried a mark expressive of that crime, being called "The temple of Venus the manslayer;" or, "Venus prophaned [x]." A tomb was also built to Lais, on the banks of the river Peneus, where she was interred, on which an inscription was put, to the following purport: "Proud Greece, invincible by her courage, has been vanquished by the heavenly beauty of this Lais, whom Love begot, and Corinth educated. Here she lies in the celebrated fields of Thessaly." The Corinthians also, in the suburbs of that city, erected a monument to her, on which was engraved the figure of a lioness, resting her fore feet on a ram. This is the account of this courtesan's death, which is given by Plutarch. However, this opinion has not been universally embraced; some authors asserting, that she was choaked with an olive stone, in which case, as Bayle observes, her death had happened much like that of Anacreon. This was a glorious death, continues Bayle, for a person who had consecrated herself to the service of Venus; it was dying in the bed of honour, and when she was giving signal proofs of her loyalty. Lais, in her profession, did what Vespasian required from the emperors in theirs. There are authors who differ from Plutarch also with regard to her age when she died, and tells us that Lais lived to be old, and turned bawd. This she is reproached with by Claudian: "Thus the Corinthian Lais," says he, "grown rich by the

[v] Whence Bayle infers, that Turnus must have been a very famous master in his art; and yet no mention is made of

him by Pliny, or any other writer.

[x] The first of these names is given by Plutarch, the other by Athenæus.

love of young men, and the spoils of two seas, when old age came upon her, when the crowd of lovers forsook her, when she was obliged to lie all night, and there was seldom any knocking at her door, when she was frightened at her own face seen in the glass; yet she could continue her ancient trade; she turned bawd, and, though a decrepit old woman, she could not leave her beloved stew; her inclinations were still the same, though she could not gratify them. This last misery is the natural consequence, and therefore surely a most providential punishment of this vice." The truth of this story must rest upon the author, and, perhaps, may be nothing more than a poetical piece of imagery. The circumstance of being frightened at the sight of her face in the glass was apparently borrowed from an epigram of Plato, translated into Latin by Ausonius, wherein she is represented making the following speech: "I *Lais*, now grown an old woman, consecrate my looking-glass to *Venus*. Let her, whose beauty is everlasting, use it everlastingly; for my part, I have no longer any occasion for it, since I do not care to see myself in it as I am now, and I cannot see myself as I was formerly."

LALLI (**JOHN BAPTIST**), an Italian poet of Orsina in Italy, and who died in 1637, was author of many poems. His compositions prove, that he would have been an excellent poet, if his more important avocations had allowed him leisure and opportunity to cultivate his genius. His principal work is on the destruction of Jerusalem, the diction of which is elevated. He wrote also "*L'Æneide travestita*," and various other poems,

LALLY (**THOMAS ARTHUR COURT**), lieutenant-general in the service of France, was an Irishman, whose family had followed the fortunes of James II. He was a gallant soldier, but a rash and precipitate man. Being appointed commander in the East Indies, he conducted himself with various success, till finally being compelled to surrender Pondicherry to the English, he incurred the suspicion of treachery. For this he was tried, condemned, and executed. His son, count Lalli, obtained a repeal of his sentence, and was restored to his father's fortunes and estates.

LAMBECIUS (**PETER**), a learned German writer, was born in 1628 at Hamburg, but went, while very young, into Holland, by the direction of Lucas Holstenius, keeper of the Vatican library, who was his maternal uncle, and defrayed the expence of his education. From Holland he removed to Paris; and made so quick a proficiency in literature, that at nineteen he obtained a good reputation in the learned world, by a work, intituled, "*Lucubrationum Gallianarum Prodromus*;"

mus;" which is in fact, an Essay on Aulus Gellius; it was printed at Paris in 1647. After this, he was retained by Charles de Montchal, archbishop of Thoulouse, in whose house he resided for eight months, and was two years in Rome with cardinal Barberini. He had taken his degree of doctor of law in France some years before; and being appointed professor of history in 1652, at Hamburg, he returned to his native place, settled there, and was made rector of the college in 1660. But in this station he met with a thousand vexations, being accused of heterodoxy, and even of atheism; and, while his labours and writings were bitterly censured, his scholars riotously refused all obedience to him. To provide a comfortable resource against these troubles, he married a person with a large estate; but this match proved the completion of his misfortunes. His wife was old, and so covetous, that she would not suffer her husband to touch any of her pelf. She declared her mind so soon upon this subject, that the nuptials had not been celebrated a fortnight, when Lambecius, disgusted, and weary of his condition, left his house and his native country, with a resolution never to return. Herein he did no more than follow the advice of the queen of Sweden, who suggested this retreat to him. The first route he took was to the court of Vienna, where he had the honour of paying his respects to the emperor of Germany; but he hastened thence to Rome, and there publicly professed himself a roman catholic. It was this, at the bottom, that had been the source of all his persecutions at Hamburg. The truth is, that he had been many years a convert to the roman faith. The work was begun by Nihufius, a famous proselyte to that religion, who had the direction of his studies in Holland; after which Sirmond, the jesuit, completed the business at Paris, so early as 1647: and, though he kept his conversion a secret, continuing outwardly to profess Lutheranism, yet the course of his education abroad made it more than suspected by his countrymen at home, who could not be imposed upon by the mask which he put on of conforming to the established religion. Returning towards the end of 1662 to Vienna, the emperor received him graciously, and for a present subsistence made him his sublibrarian: and, May 1663, he succeeded to the post of principal library-keeper, together with the title of counsellor and imperial historiographer.

He held this place as long as he lived, and acquired a great reputation by the books he published. He died in 1680, and was succeeded in the librarian's place by Daniel Nepelius, who says he died of a dropsy.

Besides

Besides the essay on Gellius, he published "*Origines Hamburgenses, five liber rerum Hamburgens. primus—ab ann. 808 ad ann. 1225, &c. Hamb. 1652,*" 4to. He designed to bring down the history to his own time; but he published only "*Liber secundus Rer. Hamb. ab A. C. 1225 ad A. C. 1292, &c. Hamb. 1661.*" 4to. To which is added, among other curiosities, "*A dissertation upon an afs playing on the harp, which is engraved on a tomb-stone in the cathedral church.*" He displayed great learning in his "*Animadversiones ad Codini Origines Constantinopolitanas et ad Anonymi excerpta, et ad Leonis Imp. oracula, Paris, 1665,*" fol. He also published some orations in 1660, and a catalogue of the MSS in the emperor's library at Vienna. This was divided into 8 volumes, folio; but was left incomplete. It was done in a critical and historical manner, and contains many curious particulars. In this he distinguished himself from other compilers of catalogues; and has been copied lately among ourselves, in the catalogue of the Harleian MSS in the British Museum, which treasure was first opened for public use in 1759.

LAMBERT (ANNE THERESE, Marquise de), a most ingenious French lady, was daughter of a master of the accounts, and born at Paris in 1647. She lost her father at three years old; and her mother re-married to the ingenious Bachaumont, who took a singular pleasure in cultivating the happy talents of his daughter-in-law. She was married to Henry Lambert, marquis of S. Bris, in 1666, and lost him in 1686. After this, she had long and painful law-suits, where her All was at stake; but, succeeding at length, she settled in Paris, and kept a house, where it was an honour to be admitted. All the polite among the lettered tribe resorted thither, for the sake of conversation; for, it seems, hers was almost the only house that was free from the malady of gaming; and Fontenelle has taken notice, that the delinquents in this way would frequently glance à stroke at madame de Lambert's. This lady died in 1733, aged 86; having been the authoress of some very pleasing productions, which have been collected and printed in 2 vols. 12mo. The principal are, 1. "*Avis d'une mere à son fils, & d'une mere à sa fille.*" These are not dry precepts, in a didactic way, but the easy and elegant effusions of a noble and delicate spirit. 2. "*Nouvelles Réflexions sur les femmes.*" 3. "*Traité de l'Amitié.*" "*Her treatise upon Friendship,*" says Voltaire, "*shews that she deserved to have friends.*" 4. "*Traité de la Veillesse.*" 2. "*La Femme Hermite;*" and several small pieces of morality and literature. Fine sense, fine taste, and a fine spirit, run through all her works.

LAMBERT (JOHN), major-general in the parliament-army, was originally a lawyer. On the commencement of the civil war, he entered into the army of the parliament, and was eminently distinguished in the battles of Naseby and Fife. It was principally through Lambert's means that Cromwell was declared Protector; but he steadily opposed his being made king. Cromwell is supposed not to have forgiven this, and contrived to have Lambert degraded. On the Restoration he was excepted from the act of indemnity, but, being taken, was tried and condemned. His sentence, however, was not executed, for he was reprieved, and banished to Guernsey, where he spent the remainder of his life.

LAMBERT (CLAUDE FRANCIS), a French writer, and author of numerous compilations and romances, the principal of which is a "Literary History of Louis XIV." for which he had a pension given him. He died in 1764.

LAMBERT (GEORGE), a landscape-painter, at first imitated Wootton, was a very good master in the Italian style, and followed the manner of Gasper, but with more richness in his compositions. His trees were in great taste, and grouped nobly. He executed some scenes for the play-house, which were much admired; and, in concert with Scott, painted six large pictures of their settlements for the East-India company, which are deposited at their house in Leaden-hall street. Died Feb. 1, 1765,

LAMBERT (JOHN HENRY), one of the most profound mathematicians of the eighteenth century, born at Mulhausen, in Alsace, in 1728. He was author of various ingenious and learned treatises, particularly one on the orbits of comets. He also wrote various tracts in the "Memoirs of Berlin, Munich, &c." His great character was perspicuity and originality. He was admired by Gesner, and has been extolled by Wytenbach. He died of a consumption at Berlin in 1777.

LAMBIN (DENYS), a noted commentator upon the classics, was born in 1516 at Montreuil in Picardy, a province of France. Applying himself with indefatigable industry to polite literature, he made an extraordinary progress, especially in the critical knowledge of the classic authors. After some time he was taken into the retinue of cardinal Francis de Tournon, whom he attended into Italy, where he continued several years. On his return to Paris, he was made king's professor of the belles lettres, which he had taught before at Amiens. He published commentaries upon Plautus, Lucretius, Cicero, and Horace; he translated, into Latin, Aristotle's morals and politics, and several pieces of Demosthenes and Æschines. He died, in 1572, of grief, for the loss of his friend.

friend Peter Ramus, who had his throat cut in the grand massacre of the protestants on the infamous vespers of St. Bartholomew. Lambin was not without apprehensions of suffering the same fate, notwithstanding he was otherwise a good catholic. He was married to a gentlewoman of the Urtin family, by whom he had a son, who survived him, and published some of his posthumous works.

The character of his genius is seen in his writings, by which he acquired the reputation of a great scholar; but the prodigious heap of various readings, with which he loaded his commentaries, render them very tedious. That upon Horace is generally most esteemed; and that upon Cicero the least, on account of the liberty he has taken to change the text, without any authority from the manuscripts, and against all the printed editions of that author. These are his principal works: "Commentarii in Æmilium Probum seu Cornelium Nepotem; in Horatium; in Plautum; in Lucretium; in Ciceronem." "De Utilitate Linguæ Græcæ & recta Græcorum Latine interpretandorum Ratione." "Oratio de Rationis Principatu & recta Institutione." "Oratio habita pridie quam Lib. tert. Aristotelis de Republica explicaret." "De Philosophia cum Arte dicendi conjungenda Oratio." "Annotationes in Alcinoium de Doctrina Platonis." "Vita Ciceronis ex ejus Operibus collecta." "Epistolæ præfatoriæ." "Epistolæ familiares." "Aristotelis politica & Libri de Moribus, Lambino Interprete." "Adversariæ Demosthenis & Æschinis Orationes in Linguam Latinam translatae, &c."

LAMBRUN (MARGARET), deserves to be recorded for her courage, as much as any of the heroines of ancient Rome. She was a Scotch woman, one of the retinue of Mary queen of Scots, as was also her husband, who dying of grief for the tragical end of that princess, his wife took up a resolution of revenging the death of both upon queen Elizabeth. For that purpose, she put on a man's habit; and, assuming the name of Anthony Sparke, repaired to the court of the queen of England; carrying always with her a brace of pistols, one to kill Elizabeth, and the other to shoot herself, in order to avoid the hands of justice; but her design happened to miscarry by an accident which saved the queen's life. One day, as she was pushing through the crowd to come up to her majesty, who was then walking in her garden, she chanced to drop one of her pistols. This being seen by the guards, she was seized, in order to be sent immediately to prison; but the queen, not suspecting her to be one of her own sex, had a mind first to examine her. Accordingly, demanding her name, country, and quality, Margaret replied with an unmoved steadiness, "Madam, though I appear in this habit,

I am a woman; my name is Margaret Lambrun; I was several years in the service of queen Mary, my mistress, whom you have so unjustly put to death; and, by her death, you have also caused that of my husband, who died of grief to see so innocent a queen perish so iniquitously. Now, as I had the greatest love and affection for both these personages, I resolved, at the peril of my life, to revenge their death by killing you, who are the cause of both. I confess to you, that, I suffered many struggles within my breast, and have made all possible efforts to divert my resolution from undertaking so pernicious a design, but all in vain: I found myself necessitated to prove by experience the certain truth of that maxim, that neither reason nor force can hinder a woman from vengeance, when she is impelled thereto by love." As much reason as the queen had to be enraged with this discourse, she heard it with coolness, and answered it calmly: "You are then persuaded, that, in this action, you have done your duty, and satisfied the demands which your love for your mistress and for your spouse indispensably required from you; but what think you now is it my duty to do to you?" This woman replied, with the same unmoved hardness: "I will tell you frankly my opinion, provided you will please to let me know, whether you put this question in the quality of a queen, or in that of a judge?" To which her majesty professing that of a queen; "Then," said Margaret, "your majesty ought to grant me a pardon." "But what assurance or security can you give me," says the queen, "that you will not make the like attempt upon some other occasion?" Lambrun replied; "Madam, a favour which is given under such restraint is no more a favour; and, in so doing, your majesty would act against me as a judge." The queen, turning to some of her council, says, "I have been thirty years a queen, but do not remember to have had such a lecture ever read to me before:" and immediately granted the pardon entire and unconditional, against the opinion of the president of her council, who thought her majesty obliged to punish so daring an offender. And, this considered, Lambrun gave an excellent proof of her prudence, in begging the queen to extend her generosity one degree farther, and grant her a safe conduct till she should be set upon the coast of France; with which Elizabeth complied.

LAMI (BERNARD), born at Mons, of a noble family. He was a great favourer of the opinions of Descartes, which involved him in various persecutions and difficulties. He was a good and amiable man; and author of various works, which were generally well received. Of these the philosophical are the best, and, in particular, his "Dissertation on the Sciences,
and

and the Manner of studying them." In this he quotes the principal authors who deserve mention. He wrote also "The Art of Speaking; with Reflections on the Art of Poetry." When this was presented to cardinal Camus, "this," says he, "is doubtless an excellent art; but who shall teach us the art of holding ones peace?" The vivacity of his temper was the occasion of many singularities in his compositions; but he was on the whole very estimable, both as a man and a writer. He died at Rouen in 1715.

LAMI (DOM. FRANCIS), of a noble family of Montgrean, a village in the diocese of Chartres, at first bore arms, but afterwards became an ecclesiastic. He was a man of amiable manners, excellent heart, and exemplary piety, of all which his writings bear ample testimony. His tract on knowledge of ourselves has passed through several editions; and his answer to the atheistical publications of Spinoza is remarkable for the precision of its style and force of its argument. He appeared to have a perfect knowledge of the human heart, was a pure and elegant writer, though sometimes feeble and diffuse, and not always without affectation. He died at St. Denys, very much regretted, and in great reputation. in 1711.

LAM (JOHN), professor of ecclesiastical history in the university of Florence, is well known in the literary world by various publications. He is principally to be esteemed for the edition of the works of Meursius, in 12 vols. folio, which he superintended with equal diligence and skill. He was remarkable for his facetiousness and wit. One day at Florence, shewing some Swedish gentlemen the ancient palace of the dukes of Medicis, "There" said he "behold the cradle of literature;" then, turning to the college of the university, "and there behold its tomb." He had many peculiarities, but much learning. He died at Florence in 1774.

LAMIA, a celebrated Grecian courtesan, was daughter of Cleanora, an Athenian. Being bred to music, she followed the business of a player on the flute, an occupation far from reputable. She was at first indeed esteemed for her skill in it, being no contemptible performer; but this trade soon led her to that of a courtesan—*facilis descensus Averni*: the descent from one to the other is very prone and slippery: however, she managed her affairs very well in it, so that, after several prostitutions, she became the concubine of Ptolemy I, king of Egypt. With him being taken prisoner in an engagement at sea, near the island of Cyprus, where Demetrius Poliorcetes gained the victory of Ptolemy, she changed her master; for, being brought to Demetrius, he was so much captivated with her, that though she was much older than he, and then in

the decline of her beauty, he took her into his train, and she was ever after the most beloved of his mistresses. This was the more remarkable, as he soon grew disgusted with his wife and her declining age; nor did his other mistresses spare their railleries on this occasion. He once at dinner asked Demo, one of these ladies, what she thought of Lamia, who was playing on the flute while they were at table. "She is an old woman," answered Demo. When the desert was brought, "Do you see," said he to Demo, "how many things Lamia sends me?" "My mother," replied Demo, "would send you a great many more, if you would also lie with her." The truth is, Lamia supplied the decays of beauty by other equally impressive charms.

What wonder, that a prince, so shamefully lascivious, became the scorn and contempt of the graver part of his court, and that all were not able to conceal their indignation? We are told, that, his ambassadors coming from him to the court of Lyfimachus, this prince, at his leisure hours, shewed them the marks of a lion's claws in his arms and thighs, and gave them an account of his fight with that wild beast with which he had been shut up by king Alexander; whereon the ambassadors answered with a smile, that "their king had also been severely bit in the neck by a wild beast called Lamia." All this while, the mistress basked and revelled in the sunshine of the royal bounty, which flowed so liberally upon her, that no kind of magnificence was spared in her manner of living. Did the mistresses of kings use to take delight in immortalizing their names by stately buildings? Lamia copied the example; and, among other edifices, built a very beautiful portico at Lycone. To support her extravagances, the Athenians were loaded with taxes; and none vexed them more than the order Demetrius gave them, to find him immediately two hundred and fifty talents. The money was raised with severity and haste; and, when it was ready, he commanded them to send it to Lamia, and to the other courtezans who waited upon her: "It is for soap," said he. This speech, and that use of the money, chagrined the Athenians more than the loss of it. Yet Lamia was not satisfied: over and above these sums, she obliged several persons to furnish her with money for an entertainment she was preparing for Demetrius; upon which she spent such a prodigious sum, that a writer of comedies not unjustly styled her "Helepolis," i. e. The conqueror of cities.

Notwithstanding these most tyrannical oppressions, the enslaved Athenians adored the tyrant, and carried their adulations to that extravagant height, as to build a temple to this courtesan, under the name of Venus Lamia. Demetrius
himself

himself was surprised at it, and declared publicly, that there was not then one citizen at Athens who had any courage. These are the chief particulars recorded of this famous courtesan; but we have no account either of her birth or her death. As to the rest of her character, it is said, she excelled in witty sayings and smart repartees.

LAMPE. (FREDERIC ADOLPHUS), professor of theology at Bremen, where he died in 1729. He was author of numerous works, the most celebrated of which is a tract "*De Cymbalis Veterum*."

LAMPLUGH (THOMAS), archbishop of York, after the Revolution. He was of Queen's college, Oxford, and in 1676, made bishop of Exeter. When the prince of Orange landed, he exhorted the people of his diocese, in a public address, to adhere to king James, but, on the approach of the prince, fled with precipitation to London. He soon afterwards placed the crown on the prince of Orange's head, and was made archbishop of York. A sermon of his is extant from Luke ix, 55 6.

LAMPRIIDIUS (ÆLIUS), a Latin historian, who flourished under the emperors Dioclesian and Constantine, in the fourth century. We have of his writing the lives of four emperors, viz. Commodus, Antoninus, Diadumenus, Heliogabalus; the two last of which he dedicated to Constantine the Great. The first edition of Lampridius, which was printed at Milan, ascribes to him the life of Alexander Severus; though the manuscript in the Palatine library, and Robert a Porta of Bologna give it to Spartian. As they both had the same surname, Ælius, some authors will have them to be one and the same person. Vopiscus declares, that Lampridius is one of the writers whom he imitated in his "*Life of Probus*."

LAMPRIIDIUS (BENEDICT), of Cremona, a celebrated Latin poet in the sixteenth century. He followed John Lascares to Rome, and there taught Greek and Latin. After the death of pope Leo X. in 1521, he went to Padua, where he also instructed youth, more for the profit than the reputation of that employ. Then he was invited to Mantua by Frederic Gonzaga, who appointed him tutor to his son. Lampridius is said to have been of so timid a nature, that his friends could never prevail on him to speak in public. We have epigrams and lyric verses of this author, both in Greek and Latin, which were printed separately, and also among the "*Deliciæ*" of the Italian poets. His odes are observed to be grave and learned. In them he aimed to imitate Pindar; but he wanted the force of that unrivalled poet.

LANCASTER (NATHANIEL), D. D. was many years rector of Stamford Rivers, near Ongar in Essex; and author of the celebrated "Essay on Delicacy, 1748." In speaking of Dr. Lancaster, Mr. Hull the comedian, who was his nephew, (in a note on "Select Letters between the late Dutchess of Somerset, Lady Luxborough, &c. &c. 1768," 2 vols 8vo.), says, "He was a man of strong natural parts, great erudition, refined taste, and master of a nervous, and at the same time, elegant, style, as is obvious to every one who has had the happiness to read the Essay here spoken of. His writings were fewer in number than their author's genius seemed to promise to his friends, and his publications less known than their intrinsic excellence deserved. Had he been as solicitous, as he was capable, to instruct and please the world, few professional writers would have surpassed him; but, in his latter years, he lived a recluse, and, whatever he composed in the hours of retired leisure, he (unhappily for the public) ordered to be burned, which was religiously (I had almost said irreligiously) performed. He was a native of Cheshire; and, in his early years, under the patronage and friendship of the late earl of Cholmondeley, mixed in all the more exalted scenes of polished life, where his lively spirit, and brilliant conversation, rendered him universally distinguished and esteemed; and even till within a few months of his decease (near 75 years of age) these faculties could scarce be said to be impaired. The Essay on Delicacy (of which we are now speaking), the only material work of his which the editor knows to have survived him, was first printed in the year 1748, and has been very judiciously and meritoriously preserved by the late Mr Doddsley, in his Fugitive Pieces." Notwithstanding Mr. Hull's assertion, that his uncle wrote nothing but the "Essay," a sermon of his, under the title of "Public Virtue, or the Love of our Country," was printed in 1746, 4to. He was also author of a long anonymous rhapsodical poem, called "The Old Serpent, or Methodism Triumphant," 4to. The doctor's imprudence involved him so deeply in debt, that he was some time confined for it, and left his parsonage-house in so ruinous a condition, that his successor Dr. Beadon was forced entirely to take it down. He died June 20, 1775, leaving two daughters, one of whom married to the Rev. Thomas Wetenhall, of Chester, chaplain of a man of war, and vicar of Walthamstow, Essex, from 1759 till his death 1776.

LANCELOT (CLAUDE), born at Paris in 1619, had a principal hand in some very useful works, which the Solitaires of Port Royal projected for the education of youth. He taught the belles lettres and mathematics in their school at Paris. He was afterwards charged with the education of the prince

prince of Conti; but, being removed upon the death of the princess his mother, he took the habit of St Benedict in the abbey of St Cyran. Certain intestine troubles arising within these walls, he became a victim among others; and was banished to Ruimperlay, in Lower Brittany, where he died in 1695, aged 79. His principal works are, 1. "*Nouvelle Méthode pour apprendre la Langue Latine*, 1644," 8vo. This has been looked upon as a judicious extract, from what Valla, Scaliger, Scioppius, and, above all, Sanctius, have written upon the subject. Lancelot is said to have been the first who threw off the ridiculous custom of giving boys rules to learn Latin in the Latin language. 2. "*Nouvelle Méthode pour apprendre le Grec*, 1656," in 8vo. These two grammars have been translated into English, under the title of "*Port-Royal Grammars*." He was also author of, or at least assisted in, other grammars, as "*Grammaire Italienne*, *Grammaire Espagnole*, *Grammaire générale & raisonnée*:" but these are upon a less extended plan than the Greek and Latin.

LANCJEAN (REMI), an eminent painter, born at Brussels, and the most accomplished disciple of Vandyke's school. He has not attained the delicacy of design which distinguished his master; but his manner greatly resembles that of Vandyke, and his colouring is not much inferior. His principal subjects were of a religious kind.

LANCISI (JOHN MARCA), was born at Rome, Oct. 26, 1654. He went through his classical studies early; after which he completed his course in philosophy in the Roman college, and studied divinity for some time; but having, from his earlier years, had a turn to natural history, that taste engaged him to study medicine, to which he applied with great vigour. Anatomy, chemistry, and botany, were equally at first the object of his attention; he also studied geometry, which he thought might be of use. In 1672, he was created doctor of philosophy and physic; and, in 1675, obtained the place of physician in ordinary to the hospital of the Holy Ghost in Saffia. Here he made new improvements, by attending the patients, and writing the history of their several cases. He quitted this post in 1678, when he was admitted a member of the college of St. Saviour in Lauro, where he spent five years in reading the best authors upon physic. In 1684, he was appointed professor of anatomy in the college of Sapiencia, which office he discharged for thirteen years with great reputation. In 1668, pope Innocent XI. chose him for his physician and private chamberlain, though he was not above thirty-four years of age. This pope also, some time after, gave him a canon's stall in the church of St. Laurence and

and St. Damascus; but this he held only during the life of that pontiff, after whose death he resigned it. In 1699, pope Innocent falling sick, Lancisi was ordered, among others, to attend him: accordingly, he never left the pontiff's bed-side during his whole illness. After Innocent's death, he was chosen physician to the conclave; and Clement XI, succeeding to St. Peter's chair, made Lancisi his first physician and private chamberlain.

The rest of his life was employed in the practice of his profession, and in writing books. He died Jan. 21, 1720, aged 65. He had collected a library of more than twenty thousand volumes, which he gave in his life-time to the hospital of the Holy Ghost, for the use of the public, particularly of the young surgeons and physicians, who attended the patients in that hospital. This noble benefaction was opened in 1716; the pope, attended by a great number of cardinals, being present. We shall give a catalogue of his principal works below [Y].

LANCRET (NICHOLAS), a French painter, was born at Paris, in 1690, and had great part of his education under Jillot, which was completed by Watteau. He always proposed nature for his object, applied strongly to his profession, and tried to follow Watteau's taste; but could never attain to the neatness of that master's pencil, nor to the delicacy of his design: yet his compositions are agreeable. He was of the academy of Paris, and died there in his 53d year: there are a great many prints after his paintings.

LANCRINCK (PROSPER HENRICUS), an excellent painter in the English school, though of German extraction, was probably born about 1628. His father, being a soldier of fortune, came with his wife and this only son into the Netherlands; and, that country being then embroiled in a war, procured a colonel's command, which he enjoyed not many years, dying a natural death at Antwerp. His widow, being a discreet woman, so managed her small fortune, as to maintain herself suitably to her husband's quality, and give

[Y] "Johan. Mar. Lancisi archiatri pontificii Opera, quæ hæcenus prodierunt omnia, &c. Genevæ, 1718," 2 vol. 4to. The first volume contains the following pieces: "De subitaneis mortibus; Dissertatio de nativis deque adventitiis Romani cœli qualitibus; De noxiis Paludum effluviis." The contents of the second volume are, "Dissertatio historica de Bovilla Peste ex Campaniæ finibus, an. 1713;" "Latro importata, &c. 1715;" "Dis-

sertatio de recta medicorum studiorum instituenda;" "Humani corporis anatomica synopsis;" "Epistola ad J. Baptist. Bianchi de humorum secretionibus et genere ac præcipue bilis in hepate separatione;" "Amacidum ex sanguine extrahi queat;" (the negative had been maintained by Boyle) Epistolæ duæ de triplici intestinorum polypo; de physiognomia," and many small pieces, in Italian as well as Latin.

her son a liberal education, designing him for a monastery; but, early discovering a natural genius to painting, by his continually scrawling on paper, she was obliged to comply, though with the greatest reluctance. She put him to a painter, from whom, it is likely, he learned the rudiments of his art; but his chief preceptor was the city-academy of Antwerp. His advances in the science were prodigious, and his natural genius, being for liberty, led him to landscape; wherein he had the advantage of Mr. Van Lyan's collection, which was very large, and full of curious pieces of all the eminent masters of Europe. Lancrinck made his principal study after Titian and Salvator Rosa, and was soon distinguished.

His mother dying, he came to his fortune young; and, being admired for his performances, passed over to England, where he met with a reception suitable to his great merit. Admiral Sir Edward Sprag, being a great lover of painting, became his patron; and recommended him to several persons of quality, and virtuosi of that time. Among these was Sir William Williams, whose house was finely adorned with this master's pictures, but not long after unfortunately burnt; so that, of this great painter, there are but very few finished pieces remaining, he having bestowed the greatest part of his time, while in England, on that gentleman's house. He was also much courted by Sir Peter Lely, who employed him in painting the grounds, landscapes, flowers, ornaments, and sometimes the draperies, of those pictures, by which he intended to gain esteem. As to his performances in landscape only, they were wonderful, both for the invention, harmony, colouring, and warmth; but, above all, surprizingly beautiful and free in their skies, which, by general consent, excelled all the works of the most eminent painters in this kind. This may appear by some pieces of his, yet to be seen in the custody of Mr. Henly, Mr. Trevox, and Mr. Austen, the father of which last was his great friend and patron. His views are generally broken, rude, and uncommon, having in them some glarings of light well understood, and warmly painted. He painted a cieling at the house of Richard Lent, esq. at Causham in Wiltshire, near Bath, which is worth seeing. He practised also drawing after the life, and succeeded well in small figures, which were a great ornament in his landscapes, and wherein he imitated the manner of Titian. Lancrinck was of a debonnaire temper; but was thought to shorten his days by a too free indulgence in the pleasures of Bacchus and Venus; for he died in August 1692. No one of his time shewed greater love, and a greater knowledge, of painting, than Lancrinck; witness a noble and well-chosen collection

of pictures, drawings, prints, antique heads, and models, that he left behind him: most of which he brought from abroad.

LANDA (CATHARINE), deserves to be reckoned among the learned ladies, on account of a letter which she wrote in Latin to Peter Bembus, which, with his answer, is printed in that author's works. She was eminent for her beauty no less than for her literary accomplishments.

LANDINI (CHRISTOPHER), a learned Venetian of the fifteenth century. He was author of a translation of Pliny's Natural History, which was published by Jensen, at Venice, in 1476. He printed also "Commentaries on Horace," in Latin, which have often been reprinted, though the first edition is mostly esteemed. Landini was author too of some notes on Dante, though all his works are sought rather as objects of curiosity, from the time in which they appeared, than from their real excellence.

LANDO (HORTENSIO), a physician, born at Milan, lived in the sixteenth century. He was author of several works, which he published under fictitious names. He was in particular supposed to be the writer of a dialogue under the name of Philoctetes, which reflected on the memory of Erasmus. Lando also wrote two other dialogues, one of which was called "Cicero Relegatus;" the other "Cicero Revocatus;" which have been falsely attributed to cardinal Alcander. He was also author of a volume of letters, which were published at Venice.

LANDRI, bishop of Paris, deserves mention for his eminent piety as well as charity during the great famine which distressed that city in 651. He also founded the hospital, which, in succeeding times, has been called the Hotel-Dieu.

LANE (JANE), a female of extraordinary sagacity, as well as spirit, and merits a place in British history for being necessary to the escape and preservation of Charles II. after the famous battle of Worcester. The royal fugitive, disguised in her father's livery, rode before her on horse-back from Bentley-hall, in Staffordshire, to Mr. Norton's, near Bristol. Her services were amply rewarded at the Restoration, and she was afterwards married to Sir Clement Lister, bart. of Packington-hall, in Warwickshire.

LANFRANC, an archbishop in the eleventh century, was by birth an Italian, and a native of Pavia, being son of a counsellor to the senate of that town; but, losing his father in his infancy, he went to Bologna. Hence, having prosecuted his studies for some time, he removed into France in the reign of Henry I, and taught some time at Avranches; but,

but, being robbed, and tied to a tree on the road, in a journey which he made to Rouen, he continued in that condition till next day; when being released by some passengers, he retired to the abbey of Bec, lately founded, and there took the monk's habit. He was elected prior of this religious house in 1044; and, in 1049, made a journey to Rome, where he declared his sentiments to pope Leo IX. against the doctrine of Berenger; for Berenger had written him a letter, which gave room to suspect Lanfranc to be of his opinion. Soon after, he assisted in the council of Verceil, where he expressly opposed Berenger's notions. He returned a second time to Rome in 1059, and assisted in the council held at the Lateran by pope Nicholas II, in which Berenger abjured the doctrine that he had till then maintained. Lanfranc now obtained a dispensation from the holy father, for the marriage of William duke of Normandy with a daughter of the earl of Flanders his cousin. On his return to France, he rebuilt his abbey at Bec; but was soon taken from it by the duke of Normandy, who made him abbot of St. Stephen's at Caen in that province. This duke, coming to the crown of England, sent for Lanfranc, who was elected archbishop of Canterbury in 1070, in the room of Stigand, who had been deposed by the pope's legate. He was no sooner consecrated to this see, than he wrote to pope Alexander II, begging leave to resign it; which not being complied with, he afterwards sent ambassadors to Rome to beg the pall; but Hildebrand answering, in the pope's name, that the pall was not granted to any person in his absence [z], he went thither to receive that honour in 1071. Alexander paid him a particular respect, in rising to give him audience: this pontiff had a special regard for him, having studied under him in the abbey of Bec: and kissed him, instead of presenting his slipper for that obeysance. Then Alexander, not satisfied with giving him the usual ordinary pall, invested him with that pall of which he himself had made use in celebrating mass. Before his departure, Lanfranc defended the metropolitical rights of his see against the claims of the archbishop of York, and procured them to be confirmed by a national council in 1075, wherein several rules of discipline were established. At length, presuming to make remonstrances to the Conqueror upon some oppressions of the subjects, though he offered them with a becoming respect, the monarch received them with disdain; and asked him, with an oath, if he thought it possible for a king to keep all his promises. From this time, our archbishop

[z] Rapin, in his "History of England both to Austin, Justus, and England," observes, that Hildebrand Honorius, archbishops of this see. had forgot that the pall was sent to

lost his majesty's favour, and was observed afterwards with a jealous eye.

Some years before this, Gregory VII. having summoned him several times to come to Rome, to give an account of his faith, at length sent him a citation to appear there in four months, on pain of suspension: Lanfranc, however, did not think proper to obey the summons. He died May 28, 1089. He has the character of a great statesman, as well as that of a learned prelate. He rebuilt the cathedral of Canterbury, re-established the chapter there, founded the hospitals of St. Nicholas at Herboldown and St. John at Canterbury, repaired several churches and monasteries in his diocese, obtained a restoration of the estates of the church which had been alienated, and maintained the ecclesiastical immunities. A remarkable suit, which he carried against Odo, bishop of Bayeux and earl of Kent, put him in possession of five and twenty estates, which had been usurped by that prelate. Lanfranc, besides his piece against Berenger already mentioned, wrote several others, which were published in one volume, in 1647, by father Dom. Lac D'Acrie, a Benedictine monk, of the congregation of St. Maur.

LANFRANC (JOHN), an Italian painter, born at Parma, 1581, died at Rome, aged 66. Studied under Annibal Carracci. No one came nearer than he to the fore shortenings of Correggio. In short, he was one of the Italian school in its best time.

LANFRANCO (GIOVANNI), an eminent Italian painter, was born at Parma, on the same day with Domenichino, in 1581. His parents, being poor, carried him to Placenza, to enter him into the service of the count Horatio Scotte. While he was there, he was always drawing with coal upon the walls, paper being too small for him to scrawl his ideas on. The count, observing his disposition, put him to Augustus Caracci; after whose death he went to Rome, and studied under Annibale, who set him to work in the church of St. Jago, and found him capable of being trusted with the execution of his designs; in which Lanfranco has left it a doubt whether the work be his or his master's. His genius lay to painting in fresco in spacious places, as we may perceive by his grand performances, especially the cupola of Andrea de Laval, wherein he has succeeded much better than in his pieces of a less size. The gust of his designing he took from Annibale Caracci; as long as he lived under the discipline of that illustrious master, he was always correct; but, after his master's death, he gave a loose to the impetuosity of genius, without minding the rules of art. He joined with his countryman Sisto Badalocchi, in etching the
histories

histories of the Bible, after Raphael's painting in the Vatican; which work, in conjunction with Badalocchi, he dedicated to his master Annibale. Lanfranco painted the history of St. Peter for pope Urban VIII, which was engraved by Pietro Santi. He did other things in St. Peter's church, and pleased the pope so much, that he knighted him.

Lanfranco was happy in his family: his wife, who was very handsome, brought him several children, who, being grown up, and delighting in poetry and music, made a sort of Parnassus in his house. His eldest daughter sang finely, and played well on several instruments. He died in 1647, aged 66. His genius, heated by studying Correggio's works, and, above all, the cupola at Parma, carried him even to enthusiasm. He earnestly endeavoured to find out the means of producing the same things; and, that he was capable of great enterprizes, one may see by his performances at Rome and Naples. Nothing was too great for him: he made figures of above 20 feet high in the cupola of St. Andrea de Laval, which have a very good effect, and look below as if they were of a natural proportion. In his pictures one may perceive, that he endeavoured to join Annibale's firmness of design to Correggio's gust and sweetness. He aimed also at giving the whole grace to his imitation; not considering, that nature, who is the dispenser of it, had given him but a small portion. His ideas indeed are sometimes great enough for the greatest performances; and his genius could not stoop to correct them, by which means they are often unfinished. His easel pieces are not so much esteemed as what he painted in fresco; vivacity of wit and freedom of hand being very proper for that kind of painting. Lanfranco's gust of designing resembled his master's; that is, it was always firm and grand: but he lost ground, at length, in point of correctness. His grand compositions are full of tumult: examine the particulars, and you will find the expressions neither elegant nor moving. His colouring was not so well studied as that of Annibale; the tints of his carnations and his shadows are a little too black. He was ignorant of the *claro oscuro*, as well as his master; though, as his master did, he sometimes practised it by a good motion of his understanding, and not by a principle of art.

Lanfranco's works came from a vein quite opposite to those of Domenichino; the latter made himself a painter in spite of Minerva; the former was born with a happy genius. Domenichino invented with pain, and afterwards digested his compositions with judgement: Lanfranco left all to his genius, the source whence flowed all his productions. Domenichino studied to express the particular passions; Lanfranco

franco contented himself with a general expression, and followed Annibale's gust of designing. Domenichino, whose studies were always guided by reason, increased his capacity to his death; Lanfranco, who was supported by an exterior practice of Annibale's manner, diminished his every day after the death of his master. Domenichino executed his works with a slow and heavy hand; Lanfranco's hand was ready and light. To close all, it is hard to find two pupils, born under the same planet, and bred up in the same school, more opposite one to the other, and of so contrary tempers; yet this opposition does not hinder, but that they are both to be admired for their best productions.

LANGALLERIE (PHILIP de GENTILS, &c. marquis de), first baron of Saintonge. This nobleman's title was greater than his estate, and his merit than his fortune. Thirty-two campaigns in which he served, and the public employments he supported, for upward of twenty years, from 1680 to 1704, did not prevent his disgrace at the French court. Some trivial expression he let fall against the minister Chamillar, magnified by the dæmon of party, almost cost him his head. He was then a prisoner in Holland, having been taken with marshal Tallard, whom he served as first aide-de-camp at the battle of Hochstet; but the states, upon his promise of not serving against the allies, gave him his liberty. He served the emperor and the king of Poland successively, till some discontent made him turn Calvinist in 1714, in hopes, as it is said, to ingratiate himself with protestant princes. After the Landgrave's death, he retired into Holland, where his secret transactions with the Turkish Aga caused a suspicion, among the continental princes, that he meditated a descent into Italy, and that he intended to command the troops: the emperor caused him to be arrested as he was going to Hamburgh, and conducted to Vienna, where he starved, or died of grief, in prison, in June 1717, aged 61. We have some memoirs fictitiously attributed to him from the French octavo, 1708.

LANGBAINE (GERARD), a learned English writer, was son of Mr. William Langbaine, and born at Bartonkirke in Westmorland about 1608. He had the first part of his education in the free school at Blencow in Cumberland, whence he was removed to Queen's college in Oxford, in 1626; where being admitted a poor servitor, he became afterwards a scholar upon the foundation, and thence a fellow of the college. He became B. A. in 1630, M. A. in 1633, and D. D. in 1646. He had acquired a good reputation in the university, some years before he appeared in the literary republic; when his edition of Longinus was printed at Oxford,

Oxford, 1636, in 8vo. This was followed by several other publications, which were so many proofs of his loyalty to Charles I. after the breaking out of the civil wars, and of his zeal for the church of England, in opposition to the covenant. These writings, with his literary merit, made him very popular in that university; so that, in 1644, he was unanimously elected keeper of their archives, and, in 1645, provost of his college; both which places he held till his death, Feb. 10, 1657-8. He was interred about the middle of the inner chapel of Queen's college, having, a little before, settled 24l. per ann. on a free-school at the place of his nativity.

Our author was much esteemed by several learned men of his time, and held a literary correspondence with Usher and Selden. He was screened from the persecutions of the then prevailing powers, to whom he so far submitted as to continue quiet without opposing them, employing himself in promoting learning, and preserving the discipline of the university, as well as that of his own college. With what spirit he did this, is best seen in the following passages of two letters, one to Usher, and the other to Selden. In the first, dated from Queen's college, Feb. 9, 1646-7, he gives an account of himself as follows: "For myself, I cannot tell what account to make of my present employment. I have many irons in the fire, but of no great consequence. I do not know how soon I shall be called to give up, and am therefore putting my house in order; digesting the confused notes and papers left me by several predecessors, both in the university and college, which I purpose to leave in a better method than I found them. At Mr. Patrick Young's request, I have undertaken the collation of Constantine's Geoponics, with two MSS. in our public library, upon which I am forced to bestow some vacant hours. In our college I am *ex officio* to moderate divinity-disputations once a week. My honoured friend Dr. Duck has given me occasion to make some enquiry after the law, and the opportunity of an ingenious young man, come lately from Paris, who has put up a private course of anatomy, has prevailed with me to engage myself for his auditor and spectator three days a week, four hours each time. But this I do *ut explorator, non ut transfuga*. For, though I am not solicitous to engage myself in that great and weighty calling of the ministry after this new way, yet I would lothe to be *λειποτάτης* as to divinity. Though I am very insufficient to make a master-builder, yet I could help to bring in materials from that public store in our library, to which I could willingly consecrate the remainder of my days, and count it no loss to be deprived of all other

accommodations, so I might be permitted to enjoy the liberty of my conscience, and study in that place. But if there be such a price set upon the latter as I cannot reach without pawning the former, I am resolved. The Lord's will be done." The other letter, to Selden, is dated Nov. 8, 1653: "I was not so much troubled to hear of that fellow, who lately, in London, maintained in public that learning is a sin, as to see some men, who would be accounted none of the meanest among ourselves here at home, under pretence of piety, go about to banish it the university. I cannot make any better construction of a late order made by those whom we call visitors, upon occasion of an election last week at All-souls college, to this effect, that, for the future, no scholar be chosen into any place in any college, unless he bring a testimony, under the hands of four persons at least (not electors) known to these visitors to be truly godly men, that he who stands for such a place is himself truly godly; and, by arrogating to themselves this power, they sit judges of all mens consciences, and have rejected some, against whom they had no other exceptions, (being certified by such, to whom their conversations were best known, to be unblameable, and statutably elected, after due examination and approbation of their sufficiency by that society), merely upon this account, that the persons who testified in their behalf are not known to these visitors to be regenerate. I intend (God willing) ere long to have an election in our college, and have not professed that I will not submit to this order. How I shall speed in it, I do not pretend to foresee; but, if I be baffled, I shall hardly be silent." Dr. Langbaine was married; his wife, who survived him, brought him, among other children, a son, an account of whom is given in the subsequent article.

LANGBAINE (GERARD), son of the former, was born in Oxford, July 15, 1656; and, after being educated in grammar-learning, was bound apprentice to a bookseller in St. Paul's church-yard, London. But he was soon called thence on the death of an elder brother, and entered a gentleman-commoner of University college in 1672; where, by his mother's fondness, it seems he became idle, a great jockey, married, and ran out a good part of his property: but, being a man of parts, he afterwards took up, lived some years a retired life near Oxford, improved much the natural and gay genius he had to dramatic poetry, and at first wrote little things, without his name set to them, and which he would never own. Aug. 1690, he was elected inferior beadle of arts in the university of Oxford; and, soon after, superior beadle of law. About this time, he published "An Appendix to a catalogue of all the graduates in divinity, law, and physick," &c. written by R. Peers, superior beadle of arts and physick. Langbaine's

appendix contains the names of all who proceeded from the 14th of June 1688, where Peers left off, to the 6th of August 1690. He did not survive this long, some disorder carrying him off in June 1692. Besides the pieces already mentioned, he published "*Momus triumphans, &c.* 1688," 4to; and again with the title of "*A new catalogue of English plays,*" &c. 1688: and this is the ground-work of another book, much better known, "*An account of the English dramatic poets, &c.* Oxford, 1691," 8vo.

LANGE (JOSEPH), Greek professor at Fribourg, published a compilation in 2 volumes, folio, called *Polyanthea*. He also printed a *Florilegium* and *Elements of the Mathematics*, &c. He lived about 1600.

LANGE (CHARLES NICOLAS), an accomplished Swedish naturalist, published "*Historia lapidum figuratorum Helvetiæ,*" "*Origo corundem & Methodus testaceæ marinæ distribuendi,*" works much sought after by the lovers of natural history.

LANGE (RODOLPHUS), a gentleman of Westphalia, and author of various Latin poems.

LANGELANDE (ROBERT), author of "*The Visions of Pierce Plowman,*" of whose family we have no account, was one of our most ancient English poets, and one of the first disciples of Wickliff. According to Bayle, he completed his work in 1369, when John Chichester was mayor of London: so that several of Gower's and Chaucer's pieces made their appearance before it. It is divided into twenty parts (*passus*, as he styles them), and consists of many distinct visions, which have no mutual dependance upon each other; so that the poem is not a regular and uniform whole, consisting of one action or design. The author seems to have intended it as a satire on almost every occupation of life, but more particularly on the clergy, in censuring whom his master Wickliff had led the way. The piece abounds with humour, spirit, and imagination; all which are dressed to great disadvantage in a very uncouth versification and obsolete language. It is written without rhyme, an ornament which the poet has endeavoured to supply, by making every verse to consist of words beginning with the same letter. This practice has contributed not a little to render his poem obscure and perplexed, exclusive of its obsolete style; for, to introduce his alliteration, he must have been often necessarily compelled to depart from the natural and obvious way of expressing himself. Dr. Hickes observes, that his alliterative versification was drawn by Langelande from the practice of the Saxon poets, and that these visions abound with many Saxonisms. "*Hæc obiter ex Satyrographo nostro (Langelande) cui Anglo-Saxonum poetæ*

adeo familiares fuerunt, ut non solum eorum verbis versus scripsit, sed tinnitum illum consonantem initialium apud eos literarum imitatus est, & nonnunquam etiam versus tantum non Saxonice condidit." From this it appears, that the example of Gower and Chaucer, who sought to reform the roughness of their native tongue, by naturalizing many new words from the Latin, French, and Italian, and who introduced the seven-lined stanza from Petrarch and Dante into our poetry, had little influence upon Langelande, who chose rather to go back to our Saxon models both for language and form of verse.

The curious reader may perhaps not be displeased with a specimen of the introduction to the vision. "The poet (shadowed by the name and character of Peter or Pierse, a plowman) represents himself as weary of wandering, on a May-morning, and at last laid down to sleep by the side of a brook; where, in a vision, he sees a stately tower upon a hill, with a dungeon, and dark dismal ditches belonging to it, and a very deep dale under the hill. Before the tower a large field or plain is supposed, filled with men of every rank or occupation, all being respectively engaged in their several pursuits; when suddenly a beautiful lady appears to him, and unravels to him the mystery of what he had seen:

- " In a summer season, when hotte was the sun,
- " I shoupe me into the shroubes as I a shepe were;
- " In habit as a hermit, unholie of werkes,
- " Went wide into the world wonders to hear,
- " And on a May-morning, on Malvern-hylles,
- " Me befell a ferly, a fairy methought
- " I was very of wandring, &c."

Before every vision the manner and circumstances of his falling asleep are distinctly described; before one of them in particular, P. Plowman is supposed, with equal humour and satire, to fall asleep while he is bidding his beads. In the course of the poem, the satire is carried on by means of several allegorical personages, such as Mede, Simony, Conscience, Sloth, &c. Selden mentions this author with honour; and by Hickes he is frequently styled, "*Celeberrimus ille Satyrographus, morum vindex acerrimus,*" &c. Chaucer, in the "*Plowman's Tale,*" seems to have copied from our author. And Spenser, in his Pastorals, seems to have attempted an imitation of his visions; for, after exhorting his Mule not to contend with Chaucer, he adds,

"Nor with the plowman that the pilgrim playde awhile."

LANGHORNE

LANGHORNE (JOHN), D. D. was born at Kirby Stephen, in Westmorland. His father was the Rev. Joseph Langhorne, of Winston, who died when his son was young. After entering into holy orders, he became tutor to the sons of Mr. Cracroft, a Lincolnshire gentleman, whose daughter he married. This lady in a short time died; and the loss of her was very pathetically lamented by her husband in a monody, and by another gentleman, Mr. Cartwright, in a poem, intituled, "Constantia." Dr. Langhorne held the living of Blagden, in Somersetshire, at the time of his death, which happened April 1, 1779. He was the author of several literary productions; amongst others, of "Poems" in 2 vols. 1776; "Sermons" in 2 vols. 1773; "Effusions of Fancy," 2 vols; "Fables of Flora;" "Theodosius and Constantia," 2 vols; "Solymian and Almena;" "Frederic and Pharamond, or the Consolations of Human Life, 1769;" a dissertation "on the Eloquence of the Pulpit;" and another, "on Religious Retirement;" and editor of the "Works of St. Evremond," of the "Poems of Collins;" a translation of Plutarch's lives, and some other articles.

LANGIUS (JOHN), of Lawenburg, in Silesia, was born in the year 1585; and studied physic at Pisa in Tuscany, where he had his doctor's degree. After this he practised at Heidelberg, and was successively prime physician to four several electors palatine; among whom he attended Frederic the Second above thirty-seven years through Spain, Italy, France, and the greatest part of Europe; and died at Heidelberg in the year 1565, aged 80. He published at Basil, 1554, in 4to, certain miscellaneous medical Epistles; which a very able judge declares "to be penned with great erudition, to contain many curious matters, and to be well worth the perusal."

LANGLAND (JOHN), was born at Henley in Oxfordshire, and educated in Magdalen-college. In 1505 he was admitted principal of Magdalen-hall, and in 1515 dean of Salisbury. In 1519 he was appointed one of the canons of Windsor, at which time, for his excellent way of preaching, the king made him his confessor, bishop of Lincoln, and lord Almoner. In 1528 he proposed to the king the divorce between him and his queen Catharine, and became a strong stickler for it ever afterwards. In 1532 he was elected chancellor of the university of Oxford, and was held in much esteem by all the members of that learned body. He wrote many pieces, which were published in one volume, folio, by Redman, at London, 1532. He died May 7, 1547. His bowels were interred at Wooburn in Bedfordshire, where he died; his heart in the cathedral of Lincoln; and his body in

the chapel of Eaton-college. He was a person of universal benevolence, and established several charitable foundations.

LANGLEY (BATTY), an English architect, author of a very useful book on the prices of work and materials for building, called the "Builder's Jewel," besides some other books useful to Carpenters, Masons, Bricklayers, &c. Died 1751.

LANGTON (STEPHEN) was born in England but educated in the university of Paris, and esteemed by the king and all the nobility of France for his great learning. He was chancellor of Paris, a cardinal of Rome, and made archbishop of Canterbury, by the pope, in the reign of king John. The monks of Canterbury, according to custom, chose a prelate, and sent him to the pope for his approbation. Some disputes arose among them upon the occasion, which the pope artfully laid hold of to disannul the election; substituted Stephen Langton, and with his own hands gave him consecration at Viterbium. He immediately wrote letters to the king, to induce him to confirm what he had done. But the king, in great indignation, banished all the monks of Canterbury, seized their effects, and forbade Stephen Langton entrance into this realm. The pope, hearing of this, sent his mandate to three bishops, viz. London, Ely, and Worcester, to admonish and persuade the king to restore the monks, and give the archbishop possession of his temporalities; which if he refused to do in a limited time, they had orders to interdict the whole realm. Finding the king resolute in his determination, they published the pope's interdiction at the time appointed. This being ineffectual, the pope proceeded to a particular excommunication of the king, deprived him of all regal authority, and absolved his subjects from their allegiance. But all this spiritual artillery would have been to no purpose, if the king had not perceived a defection among his own subjects, and the French making great preparations to invade his dominions. Upon this account, he found it necessary to submit to the see of Rome, to receive the archbishop, and restore the monks. Soon afterwards Stephen went to Italy to attend a general council, and in the time of his absence king John died. At his return, he made use of all arts to ingratiate himself with his successor Henry III. He removed the corpse of Thomas à Becket from the place of his interment, and inclosed it in a shrine of gold, set with precious stones. At this ceremony the king, the pope's legate, and all the nobility, attended, and were entertained at the archbishop's expence, in a most magnificent manner, exceeding, it is said, a royal festival. He called a convocation at Osney near Oxford, wherein many things were decreed, which are, for the most

most part, to be seen among the principal constitutions. Here an impostor appeared, who pretended to be Jesus Christ, and shewed marks in his hands, feet, and side; a woman also personated the Virgin Mary; and both of them were condemned by this synod to be immured between four walls till they died.

He was archbishop 22 years, died July 9, 1228, and was buried in the chapel of St. Michael at Canterbury. He was one of the most illustrious men of the age in which he lived for his learning and his writings; a catalogue of which is given by Bayle and Tanner.

LANGUET (HUBERT), an eminent statesman, was a native of France, minister of state to Augustus elector of Saxony, and gained a great reputation by his uncommon parts and learning. He was born at Viteaux in 1518; and, having passed through his studies at home, went to Italy in 1547, to complete his knowledge in the civil law, and commenced doctor in that faculty at Padua. Thence going to Bologna, he met with a book of Philip Melancthon; which raised in him so strong a desire to be acquainted with the author, that he made a tour into Germany, on purpose to visit him at Wittenberg in Saxony. He arrived there in 1549, and shortly after embraced the protestant religion. From this time there commenced a strict friendship between him and Melancthon, so that they became inseparable companions. Languet could not leave Melancthon, and Melancthon was equally charmed with Languet. He found in Languet a person who discoursed pertinently upon the interest of princes, and was perfectly acquainted with the history of illustrious men. He was wonderfully delighted with his conversation, wherein he gave him an account of several important affairs, which he remembered very exactly; and with his discourses concerning kings and princes, and other men of these times, eminent for their wisdom, virtue, and learning. His memory never failed him, with regard either to the circumstances of time or to proper names; and he penetrated into the inclinations of men, and foresaw the event of things with surprising sagacity.

This connection with Melancthon did not, however, extinguish the inclination which Languet had to travel. In 1551, he took up a resolution to visit some part of Europe every year, for which he set apart the autumn season, returning to pass the winter at Wittenberg. In the course of these travels, among other places, he made the tour of Rome in 1555, and that of Livonia and Laponia in 1558. During this last tour, he became known to Gustavus, king of Sweden, who conceived a great affection for him, and engaged him to go into France, in order to bring him thence some of the best

scholars and artists: for which purpose his majesty gave him a letter of credence, dated Sept. 1, 1557. Two years after, Languet attended Adolphus count of Nassau and prince of Orange, into Italy; and at his return passed through Paris, to make a visit to the celebrated Turnebus: while he was in that city, he heard the melancholy news of the death of his dear friend Melancthon.

In 1565, Augustus elector of Saxony invited him to his court, and appointed him envoy to that of France the same year; after which he sent him his deputy to the diet of the empire, which was called by the emperor Maximilian, in 1568, at Augsburg. Thence the same master dispatched him to Heidelberg, to negotiate some business with the elector palatine; and from Heidelberg we went to Cologne, where he acquired the esteem and confidence of Charlotte de Bourbon, princess of Orange. The elector of Saxony sent him also to the diet of Spire; and, in 1570, to Stetin, in quality of plenipotentiary, for mediating a peace between the Swedes and the Muscovites, who had chosen this elector for their mediator. This prince the same year sent Languet a second time into France, to Charles IX. and the queen-mother Catharine of Medicis, in the execution of which employ he made a remarkably bold speech to the French monarch, in the name of the protestant princes in Germany. He was at Paris upon the memorable bloody feast of St. Bartholomew, in 1572, when he saved the life of Andrew Wechelius, the famous printer, in whose house he lodged: and he was also very instrumental in procuring the escape of Philip de Mornay, count de Pleffis; but, trusting too much to the respect due to his character of envoy, was obliged for his own safety to the good offices of John de Morvillier, who had been keeper of the seals. Upon his recal from Paris, he received orders to go to Vienna, where he was in 1574; and, in 1575, he was appointed one of the principal arbitrators for determining of the disputes, which had lasted for thirty years, between the houses of Longueville and Baden, about the succession of Rothelin.

At length, in the controversy which arose in Saxony between the Lutherans and Zuinglians, about the eucharist, Languet was suspected to favour the latter; so that he was obliged to beg leave of the elector, being then one of his chief ministers, to retire; which favour was granted, with a liberty to go where he pleased. He chose Prague for the place of the residence, where he was in 1577; and in this situation applied himself to John Casimir, count Palatine, and attended him to Ghent, in Flanders, the inhabitants of which city had chosen him for their governor. This count quitting the government, our minister accepted an invitation made to him by William prince

prince of Orange, whose service he entered into at Antwerp; but had not been there long, when the ill-state of his health obliged him to seek some relief. With this view he went, in 1579, to the wells of Baden; and, while there, fell into the acquaintance of Thuanus. That celebrated historian came thither from Strasburg; and, meeting with Languet, who was disengaged from all business, was infinitely pleased with his conversation, and stuck so closely to him for three days, that it was thought he should never be able to part from him. He tells us himself, that he was particularly struck with Languet's eminent probity, and with his great judgement, not only in the sciences, but also in public affairs, wherein he had been engaged all his life-time, having served several princes very faithfully. He was, especially, so well acquainted with the affairs of Germany, that he could instruct the Germans themselves in the affairs of their own country. After Thuanus had left that place, he received from him some memoirs, written in his own hand; containing an account of the present state of Germany, of the right of the diets, of the number of the circles, and of the order or rank of the different councils of that country; which memoirs he still kept by him.

Languet returned to Antwerp in 1580; and, in 1581, the prince of Orange sent him to France, to negociate a reconciliation between Charlotte of Bourbon, his consort, and her brother Louis, duke of Montpensier; which he effected. He died at Antwerp, Sept. 20, 1581, and was interred with great funeral solemnity, the prince of Orange going at the head of the train. During his illness he was visited by Madam Du Pleffis, who, though sick herself, attended him to his last moment. His dying words were, that "the only thing which grieved him was, that he had not been able to see Mons. Du Pleffis again before he died, to whom he would have left his very heart, had it been in his power: that he had wished to live to see the world reformed; but, since it became daily worse, he had no longer any business in it: that the princes of these times were strange men: that virtue had much to suffer, and little to get: that he pitied Mons. Du Pleffis very much, to whose share a great part of the misfortunes of the time would fall, and who would see many unhappy days; but, that he must take courage, for God would assist him. For the rest, he begged one thing of him in his last farewell, namely, that he would mention something of their friendship in the first book he should publish." This request was performed by Du Pleffis, soon after, in a short preface to his treatise "Of the Truth of the Christian religion;" where he makes the following eulogy of this friend in a few

few comprehensive words : "Is fuit qualis multi videri volunt : is vixit qualiter optimi mori cupiunt."

LANGUET (JOHN BAPTIST JOSEPH), doctor of the Sorbonne, the celebrated vicar of St. Sulpice, at Paris, and one of those extraordinary men whom Providence raises up for the relief of the indigent and wretched, for the good of society, and the glory of nations, was born at Dijon, June 6, 1675. His father was Denis Languet, procurator general of that city. After having made some progress in his studies at Dijon, he continued them at Paris, and resided in the seminary of St. Sulpice. He was received in the Sorbonne, Dec. 31, 1698, and took his degree with applause. He was ordained priest at Vienne in Dauphiny; after which he returned to Paris, and took the degree of doctor Jan. 15, 1703. He attached himself from that time to the community of St. Sulpice; and M. de la Chetardie, who was vicar there, chose him for his curate. Languet continued in that office near ten years, and sold his patrimony to relieve the poor. During this period, M. de la St. Valier, bishop of Quebec, being prisoner in England, requested of the king, that Languet might be his assistant in North America. Languet was about to accept of the place, prompted to it by his zeal for the conversion of infidels; but his patrons and friends advised him to decline the voyage, as his constitution was by no means strong. He succeeded Mons. de Chetardie, vicar of St. Sulpice, in June, 1714.

His parish-church being out of repair, and, like that of a poor village, scarce fit to hold 1200 or 1500 persons, whereas the parish contained 125,000 inhabitants, he conceived a design to build a church proportionable to them; and some days after undertook this great work, having no greater fund to begin with than the sum of one hundred crowns, which had been left him, for this design, by a pious and benevolent lady. He laid out this money in stones, which he caused to be carried through all the streets, to shew his design to the public. He soon obtained considerable donations from all parts; and the duke of Orleans, regent of the kingdom, granted him a lottery. That prince likewise laid the first stone of the porch 1718; and Languet spared neither labour nor expence, during his life, to make the church one of the finest in the world, both for architecture and ornaments. It was consecrated in 1745, with so much splendor, that Frederic II. of Prussia, wrote the vicar a letter, which we here transcribe :

"SIR,

Potsdam, Oct. 4, 1748.

"I have received with pleasure the account of the consecration of your church. The order and magnificence of the ceremonies cannot fail to give one a great idea of the beauty
of

of the building which has been the object of them, and are sufficient to characterise your good taste ; but that which I am persuaded distinguishes you much more is the piety, beneficence, and zeal, which you have displayed throughout the whole undertaking ; qualities, which however necessary in a man of your function, do not, on that account, the less merit the esteem and attention of all mankind : it is to these, Sir, that you owe the testimony which I am desirous to give you of my regard. I pray God to have you in his holy protection.

“ FREDERIC.”

Another work, which does no less honour to Languet, is the house *de l'enfant Jésus*. The establishment of this house, so advantageous to the community, will best evince the piety and the talents of our divine. It consists of two parts : the first is composed of 35 poor ladies, descended from families illustrious from the year 1535 to the present time ; the second, of more than four hundred poor women and children of town and country. Those young ladies whose ancestors have been in the king's service are preferred to all others. An education is given them suited to the dignity of their birth. They are employed, by turns, in inspecting the bakehouse, the poultry-yard, the dairies, the laundries, the gardens, the laboratory, the linen-warehouses, the spinning-rooms, and other places belonging to the house. By these means they become good housewives, and able to relieve their poor relations in the country. Services these, far more important than if they passed their time in singing and embroidery. Besides, the necessity they are under to succour, by a thousand little kind offices, the poor women and girls who work there, renders them more condescending, kind, and humble, more serviceable to society, than if they had only conversed with persons of rank and distinction.

Languet used besides to grant great sums of money to such ladies as were examples of œconomy, virtue, and piety, in those religious houses which he had the goodness to superintend. The poor women and children, who form the second part, are provided with food every day, and work at the spinning-wheel. They make a great quantity of linen and cotton. Different rooms are assigned to them. They are under different classes. In each room are two ladies of the society of St. Thomas, of Ville Neuve, of which Languet was superior general. These ladies are placed there to oversee the work, and to give such instructions as they think proper. They never leave the room till others come in their places. The women and the girls who find employment in this house have, in a former period of their lives, been licentious and dissolute, and are generally reformed, by the example of virtue before their eyes, and by
the

the salutary advice given to them. They have the amount of their work paid them in money when they leave the house. They become industrious and exemplary, and, by this establishment, are restored to the community, and to religion. There were in the house *de l'enfans Jésus*, in 1741, more than 1400 women and girls of this sort; and the vicar of St. Sulpice employed all the means in his power to make their situation agreeable. Although the land to the house measured only 17 arpens [A], it has a large dairy, which has given milk to 2000 children belonging to the parish, a menagerie, poultry of all sorts, a bakehouse, spinning rooms, a very neat and well-cultivated garden, and a magnificent laboratory, where all sorts of medicines are made. The order and œconomy observed in this house, in the education, instruction, and employment of so many people, were so admirable, and gave so great an idea of the vicar of St. Sulpice, that cardinal Fleury proposed to make him superintendant general of all the hospitals in the kingdom: but Languet used to answer him, with a smile, "I have always said, my Lord, that it was the bounty of your highness led me to the hospital." The expence of this establishment was immense. He spent his revenue on it; an inheritance which came to him by the death of the baron of Montigni his brother, and the estate of the abbé de Barnay, granted him by the king.

Languet was not less to be esteemed for his beneficence and his zeal in aiding the poor of every sort. Never man took more pains than he did in procuring donations and legacies, which he distributed with admirable prudence and discretion. He enquired with care, if the legacies which were left him were to the disadvantage of the poor relations of the testator; if he found that to be case, he restored to them not only the legacy, but gave them, when wanting, a large sum of his own. Madame de Camois, as illustrious for the benevolence of her disposition as for her rank in life, having left him, by her last will, a legacy of more than 600,000 livres, he only took 30,000 livres for the poor, and returned the remaining sum to her relations. It is said, from good authority, that he disbursed near a million of livres in charities every year. He always chose noble families reduced to poverty, before all others: and we have heard from persons who knew him well, that there were some families of distinction in his parish, to each of whom he has distributed 30,000 livres per annuin. Always willing to serve mankind, he gave liberally, and often before any application was made to him. When there was a general dearth in 1725, he sold, in order to relieve the poor,

[A] An arpen is a French measure of 100 perches square, every perch 18 feet.

his household goods, his pictures, and some scarce and curious pieces of furniture, which he had procured with difficulty. From that time he had only three pieces of plate, no tapestry, and but a mean serge bed, which madame de Camois had lent him, having before sold, all the presents she had made him at different periods. His charity was not confined to his own parish. At the time that the plague raged at Marseilles, he sent large sums into Provence to assist the distressed. He interested himself with great zeal in the promotion of arts and commerce, and in whatever concerned the glory of the nation. In times of public calamity, as conflagrations, &c. his prudence and assiduity have been much admired. He understood well the different dispositions of men. He knew how to employ every one according to his talent or capacity. In the most intricate and perplexed affairs he decided with a sagacity and judgement that surprized every one. Languet refused the bishopric of Couserans and that of Poitiers, and several others which were offered him by Louis XIV. and Louis XV. under the ministry of the duke of Orleans and cardinal Fleury. He resigned his vicarage to Mons. l'Abbé du Lau, in 1748, but continued to preach every Sunday, according to his custom, in his own parish-church; and continued also to support the house de *Perfans Jésus* till his death, which happened Oct. 11, 1750. in his 75th year, at the abbey de Bernay, to which place he went to make some charitable establishments. His piety and continued application to works of beneficence did not hinder him from being lively and chearful. He had a fine genius, which shewed itself by the agreeable repartees and sensible remarks he made in conversation.

LANGUET (JOHN JOSEPH), brother of the preceding, was bishop of Soissons, in 1715. His polemical writings are very numerous; and his style is perspicuous as well as elevated. He also translated the Psalms. In 1731, he was made archbishop of Sens, where he died in 1753, with a great character for piety and benevolence.

LANIER, a painter, was employed by Charles I. in foreign countries, to purchase the collection made by him. He gave a particular mark, by which we distinguish all the things of this kind which he brought over. By reason of the troubles that ensued we can give no account of his death; but that, before he died, he had the mortification to see the royal collection dispersed.

LANNON (CHARLES DE), commander in chief of the armies of Charles V, governor of Tournay, and viceroy of Naples, was possessed of extraordinary talents, both in the field and cabinet. He particularly distinguished himself at the battle of Pavia, where he took Francis I. of France prisoner.

Lamoy's

Lannoy's treatment of the French monarch after his victory is among the circumstances which reflect the highest honour on his memory. After the treaty between Charles and Francis, Lannoy was appointed by his master to conduct the French king to his dominions. He died at Gazette in 1527.

LANSBERGHE (PHILIP), a mathematician, born at Gand in 1561; he left a Sacred Chronology, and various works on astronomy and the mathematics. He died at Midleburg in 1632.

LAPIDE (CORNELIUS A), a very learned French Jesuit, a considerable philologist, divine, and linguist, applied himself chiefly to the study of the scriptures, upon which he has written ten volumes, folio. Died 1637, aged 71.

LARDNER (NATHANIEL), was born at Hawkhurst, in Kent, in 1684. He was educated for some time at a dissenter's academy, in London, by the Rev Dr. Oldfield, whence he went to Utrecht, and studied under Grævius and Burman, and made all the improvement which might be expected under such masters. From Utrecht Mr. Lardner went to Leyden, whence, after a short stay, he came to England, and employed himself in diligent preparation for the sacred profession. He did not however preach his first sermon till he was twenty-five years of age. In 1713, he was invited to reside in the house of lady Treby, widow of the lord chief justice of common pleas, as domestic chaplain to the lady, and tutor to her youngest son. He accompanied his pupil to France, the Netherlands, and United Provinces, and continued in the family till the death of lady Treby. It reflects no honour upon the dissenters that such a man should be so long neglected; but, in 1723, he was engaged, with other ministers, to carry on a course of lectures at the Old Bailey. At this time also, he was member of a literary society which met at Chew's coffee-house, in Bow-lane, at which two questions were always proposed for debate, and each member, in his turn, produced an essay on some learned or entertaining subject.

Mr. Lardner also belonged to another learned society, which consisted entirely of dissenting ministers. The gentlemen belonging to this had designed a "Concordance to the Bible," but this was never fully executed, and one impediment arose from the more important work, in which Lardner now engaged, namely, the "Proof of the Credibility of the Gospel-history." In 1727, he published his two first volumes, and it is unnecessary to say how well they were received by the learned world, without any distinction of sect or party. Notwithstanding, however, his great merit, Mr. Lardner was 45 years of age before he obtained a settlement among the dissenters;

dissenters; but, in 1729, he was invited by the congregation of Crutched-friers to be assistant to their minister. At this period, the enthusiasm of Mr. Woolston introduced an important controversy. In various absurd publications he treated the miracles of our Saviour with extreme licentiousness. These Mr. Lardner confuted with the happiest success, in a work which he, at this time, published, and which was intitled, "A Vindication of three of our Saviour's Miracles." About the same time also, he found leisure to write other occasional pieces, the principal of which was his "Letter on the Logos." In 1733, appeared the first volume of the second part of the "Credibility of the Gospel-history," which, besides being universally well received at home, was so much approved abroad, that it was translated by two learned foreigners; by Mr. Cornelius Westerbaen into Low Dutch, and by Mr. J. Christopher Wolff into Latin. The second volume of the second part of this work appeared in 1735; and the farther Mr. Lardner proceeded in his design, the more he advanced in esteem and reputation among learned men of all denominations. In 1737, he published his "Counsels of Prudence" for the use of young people, on account of which he received a complimentary letter from Dr. Secker, bishop of Oxford. The third and fourth volumes of the second part of the "Credibility," no less curious than the preceding, were published in the years 1738 and 1740. The fifth volume in 1743. To be circumstantial in the account of all the writings which this eminent man produced would greatly exceed the limits which our plan prescribes. It becomes us, however, in justice, to say, that all are more or less of distinguished usefulness and merit. We may in particular recommend to all young divines the "Supplement to the Credibility," which has a place in the collection of treatises published by Dr. Watson, bishop of Llandaff. Notwithstanding Dr. Lardner's life and pen were so long and so usefully devoted to the public, he never received any adequate recompence. The college of Aberdeen conferred on him the degree of doctor of divinity, and the diploma had the unanimous signature of the professors. But his salary as a preacher was inconsiderable, and his works often published to his loss instead of gain. In the summer of 1768, he was seized with a decline, which carried him off in a few weeks at Hawkhurst, the place of his nativity, and where he had a small parental estate. His literary character is before the public, and needs no comment, and he was no less remarkable for his love of truth, his candour, and moderation, his benevolence, and piety. The whole of his works were published by Dr. Kippis, in eleven large octavo volumes. The first six comprise the "Credibility of the Gospel-history,"
the

the seventh, eighth, and ninth, the " Jewish and Heathen Testimonies," the tenth his " Sermons, and the last his " Tracts.

LARGILLIERE (NICOLAS de), an eminent French painter, was born at Paris in 1656, and intended at first for commerce; but his father, having taken him on a trading voyage to England, found his genius solely bent upon painting, and placed him under Francis Gobeau, a painter of some note. He spent six years in close application to his object, and then went to London. Here he gained the friendship and countenance of Sir Peter Lely, who expressed much esteem for his works; and he at last was so far honoured as to be made known to king Charles II, for whom he painted several pictures. At his return to Paris, Vander Mulen and Le Brun, having seen some of his performances, encouraged him to continue in his own country: they procured him friends by their recommendation, so that his reputation was generally spread through Paris; and Lewis XIV. sat to him for his portrait, as did James II. and his queen. He was accounted to have had a good genius, to compose well, to be correct in his design, and to distribute his draperies judiciously: his principal excellence, however, consisted in his colouring, and particularly in portraits, of which the heads and hands were remarkably well executed, with a light and spirited pencil. His tint of colour was clear and fresh; and, by his manner of laying on his colours, without breaking or torturing them, they have long retained their original freshness and beauty. The most capital work of this master is a grand composition, representing the crucifixion of Christ. He was appointed director of the academy, as a public acknowledgement of his merit.

LARREY (ISAAC DE), born at Lintol near Bolbec. He was a Calvinist, and the rigour with which that sect was persecuted in France, obliged him to fly to Holland, where he was made historiographer to the States. He wrote a " History of England," in four volumes, folio. " A History of Lewis XIV." in three volumes, quarto; and " A History of Augustus," in octavo. Of these works the first is superior to the rest, and, notwithstanding the various and better editions which have since appeared, is still sought after on account of the portraits with which this edition is adorned. Larrey also wrote " A History of the Seven Wise Men," in two volumes, 8vo, with several other works. He died in 1719.

LARROGUE (MATTHEW DE), a celebrated French protestant minister, was born at Leirac in Germany, in 1619. He was eminent as a scholar, philosopher, and divine. He printed many works of considerable reputation. Three of the

the principal churches of the kingdom, viz. Montauban, Bourdeaux, and Rouen, desired to have him as their minister. He accepted the invitation of the latter place, where he died in 1684, with the character of a learned man, and an excellent pastor.

LARROGUE (DANIEL DE), son of the above, born at Vitré, equalled his father in learning. He was concerned in a satyrical epistle against Louis XIV. which occasioned his confinement in the chatelet for the space of five years; but he was afterwards released with a pension. He translated Priedeaux's *Life of Mahomet* into French, and Echard's *Roman History*; and wrote various other works. He died in 1731.

LASCARIS (CONSTANTINE), one of those learned Greeks who quitted Constantinople upon its being taken by the Turks in 1453, and took refuge in Italy. He taught the Greek language and polite literature, first at Milan, and afterwards at Messina, whither many illustrious persons from Italy, and even from Venice, among whom was Peter Bembus, resorted, for the sake of being taught the Greek language by him. He died old at Messina, about the end of the fifteenth century; and left his library to the senate, who erected a marble monument over him. He was author of a "Greek Grammar," which was printed by Aldus Manutius; and other small works of a similar kind. Erasmus, in his piece "De Ratione Studii," prefers him to all the grammarians among those Greeks, excepting Theodorus Gaza. He had a son, John Andreas Lascaris, distinguished afterwards in his own way, and whom some have confounded with him.

LASCARIS (JOHN), surnamed Rhyndacenus, was of the family of Lascaris, which produced some emperors of Constantinople. Laurence de Medicis, under whose patronage he took refuge, employed him to make a collection of books from Greece. The grand signior permitted him to examine all the libraries; and thus he was enabled to transport to Italy many valuable treasures. After this, Lascaris went to France, and again into Greece, and, though he did not write many books, was esteemed an admirable scholar. If he did not discover, he brought again into use, the capital letters of the Greek alphabet, in which he printed some moral sentences and verses.

LASKI, or LASKO, or LASCO (JOHN DE), was descended from a family of distinction in Poland, in which country he was educated, and afterwards travelled abroad. Coming to Zurich in Switzerland, he became acquainted with Zuinglius, who brought him to be partial to the Reformation. Upon his return home, he was made provost of Gnesna, and

afterwards bishop of Vesprim in Hungary; but these two dignities did not hinder him from declaring himself openly of the reformed religion. This charge soon brought upon him the sentence of heresy, of which he complained to the king of Poland, alleging that he had been condemned without a sufficient hearing: but this appeal to his native prince proved of no avail, and he was soon obliged to quit Hungary. In this exigence he retired, 1542, to Embden in East-Friesland, and was made minister of a church in that town.

After he had resided almost ten years in East-Friesland, not caring to venture into Germany, by reason of the war of Smalcalde, he resolved to go to England, having received an invitation thither from archbishop Cranmer. He arrived there at the time when the publication of the Interim drove the Protestants into such places as would grant them a toleration; and such they found in England, where they had several privileges granted them by Edward VI. Three hundred and eighty were naturalized, and erected into a corporate body, which was governed by its own laws, and allowed its own form of religious worship, without being subject to the English liturgy. A church in London was also granted to them, with the revenues belonging to it, for the subsistence of their ministers, who were either expressly nominated, or at least approved, by the king; his majesty also fixing the precise number of them. According to this regulation, there were four ministers, and a superintendant; which post was held by Laski, who, in the letters patent, is called a person of illustrious birth, of singular probity, and great learning. In the midst of these favours, he was imprudent enough to write a book against the ceremonies of the English church, and particularly against the habits of the bishops and presbyters, and receiving the eucharist kneeling.

However, this book made no noise; and Laski, with his company, lived undisturbed till the death of king Edward; but, upon the accession of queen Mary, in 1553, they were all sent away. De Laski embarked in September, with many of his society, and all his colleagues, except two, who stayed in England concealed, together with the rest of the German Protestants, who were stripped of their churches, and had all their privileges taken away. They arrived on the coast of Denmark, in the beginning of a severe winter; but, being known to embrace the doctrine of the reformed church of Switzerland, they were not suffered to disembark, or to be at anchor more than two days, without daring to put their wives and children on shore. They were treated in the same inhospitable manner at Lubec, at Wismar, and Hamburgh, so that at last they resolved to go for Embden, where they did not arrive

arrive till March 1554. Here they were kindly received, and permitted to settle in the country. In 1555, Laski went to Frankfort upon the Maine, where he obtained leave of the senate to build a church for the reformed strangers, and particularly for those of the Low Countries. While he was at this city, he wrote an apologetical letter to Sigismond king of Poland against some who had accused and treated him as a vagabond. This letter was written in 1566; and the same year, with the consent of the duke of Wirtemberg, he maintained a disputation against Brentius, upon the subject of the eucharist. Brentius afterwards published an account of this dispute, in which our author is charged with many falsehoods.

Laski, at last, after an absence of twenty years, returned to his native country; and, notwithstanding the bishops and other ecclesiastics did their utmost to drive him away, yet all their efforts proved ineffectual, he being in great favour with Sigismond, who employed him in the most important affairs. He died Jan. 13, 1560. The historians of his time speak greatly in his praise; and he was much esteemed by Erasmus, who declares he had learned sobriety, discretion, and many virtues, of him; although, then being old, and Laski yet a young man, he ought to have been the master, and not the scholar. We have, of his writing, "*De Cœna Domini Liber; Epistola continens Summum Controversiæ de Cœna Domini, &c.*"

LASENA or LASCENA (PETER), was born at Naples, Sept. 25, 1590. In compliance with his father, he first cultivated and practised the law; but afterwards followed the bent of his inclination to polite literature; applying himself diligently to acquire the Greek language, in which his education had been short. He also learnt French and Spanish. From Naples he removed to Rome; where he was no sooner settled, than he obtained the protection of cardinal Francis Barberini, besides other prelates; he also procured the friendship of Lucas Holstenius, Leo Allatius, and other persons of rank in the republic of letters. He made use of the repose he enjoyed in this situation to put the last hand to some works which he had begun at Naples; but his continual intense application, and too great abstinence (for he made but one meal in twenty-four hours), threw him into a fever, of which he died, Sept. 30, 1636. At his death, he left to cardinal Barberini two Latin discourses, which he had pronounced before the Greek academy of the monks of St. Basil, "*De Lingua Hellenistica*," wherein he discussed, with great learning, a point upon that subject, which then divided the literary world. He also left to cardinal Brancaccio his book, intituled,

"Ginnasio Napolitano," which was afterwards published by that prelate: it contains a description of the sports, shows, spectacles, and combats, which were formerly exhibited to the people of Naples.

LATIMER (HUGH), bishop of Worcester, one of the first reformers of the church of England, was descended of honest parents at Thurcaston in Leicestershire; where his father, though he had no land of his own, yet, by frugality and industry, and the advantage of a good *Take*, brought up a family of six daughters besides this son. In one of his court sermons, in Edward's time, Latimer, inveighing against the nobility and gentry, and speaking of the moderation of landlords a few years before, and the plenty in which their tenants lived, tells his audience, in his familiar way, that, upon a farm of four pounds a year, at the utmost, his father tilled as much ground as kept half a dozen men; that he had it stocked with a hundred sheep and thirty cows; that he found the king a man and horse, himself remembering to have buckled on his father's harness, when he went to Black-heath; that he gave his daughters five pounds a-piece at marriage; that he lived hospitably among his neighbours, and was not backward in his alms to the poor. He was born in the farm-house about 1470; and, being put to a grammar-school, he took learning so well, that it was determined to breed him to the church. With this view, he was sent to Cambridge, where, at the usual time, he took the degrees in arts; and, entering into priest's orders, behaved with remarkable zeal and warmth in defence of popery, the established religion. He was violent against the opinions, which had lately discovered themselves in England; heard the teachers of them with high indignation, and inveighed publicly and privately against the reformers. If any read lectures in the schools, Latimer was sure to be there to drive out the scholars; and, when he commenced bachelor of divinity, he gave an open testimony of his dislike to their proceedings in an oration against Melancthon, whom he treated most severely for his impious, as he called them, innovations in religion. His zeal was so much taken notice of in the university, that he was elected cross-bearer in all public processions; an employment which he accepted with reverence, and discharged with solemnity.

Among those who favoured the reformation, the most considerable was Thomas Bilney, a clergyman of a most holy life, who began to see popery in a very disagreeable light, and made no scruple to own it. Bilney was an intimate of Latimers; and, as opportunities offered, used to suggest to him many things about corruptions in religion, till he gradually divested him of his prejudices, brought him to think with moderation,

moderation, and even to distrust what he had so earnestly embraced. Latimer no sooner ceased from being a zealous papist, than he became (such was his constitutional warmth) a zealous protestant; active in supporting the reformed doctrine, and assiduous to make converts both in town and university. He preached in public, exhorted in private, and every where pressed the necessity of a holy life, in opposition to ritual observances. A behaviour of this kind was immediately taken notice of; Cambridge, no less than the rest of the kingdom, was entirely popish; every new opinion was watched with jealousy. Latimer soon perceived how obnoxious he had made himself; and, being a preacher of eminence, the orthodox clergy thought it high time to oppose him openly. This task was undertaken by Dr. Buckingham, prior of the Black-Friers, who appeared in the pulpit a few Sundays after; and, with great pomp and prolixity, shewed the dangerous tendency of Latimer's opinions; particularly inveighing against his heretical notions of having the scriptures in English. The protestant party, nevertheless, of which Bilney and Latimer were the heads, continued to gain ground; and great was the alarm of the orthodox clergy, of which some were the heads of colleges, and senior part of the university. Frequent convocations were held, tutors were admonished to have a strict eye over their pupils, and academical censures of all kinds were inflicted. But academical censures were found insufficient. Latimer continued to preach, and heresy to spread. The heads of the popish party applied to the bishop of Ely, as their diocesan; but that prelate was not a man for their purpose; he was a papist indeed, but moderate. He, however, came to Cambridge, examined the state of religion, and, at their intreaty, preached against the heretics; but he would do nothing farther; only indeed he silenced Mr. Latimer. But this gave no check to the reformers; for there happened at this time to be a protestant prior in Cambridge, Dr. Barnes, of the Austin-friers, who, having a monastery exempt from episcopal jurisdiction, and being a great admirer of Latimer, boldly licensed him to preach there. Hither his party followed him; and, the late opposition having greatly excited the curiosity of the people, the friers chapel was soon incapable of containing the crowds that attended. Among others, it is remarkable, that my lord of Ely was often one of his hearers, and had the ingenuity to declare, that Mr. Latimer was one of the best preachers he had ever heard.

The principal persons at this time concerned in ecclesiastical affairs were cardinal Wolsey, Warham archbishop of Canterbury, and Tunstall bishop of London; and as Henry VIII. was now in the expectation of having the business of

his divorce ended in a regular way at Rome, he was careful to observe all forms of civility with the pope. The cardinal therefore erected a court, consisting of bishops and canonists, to put the laws in execution against heresy: of this court Tunstall was made president; and Bilney, Latimer, and others, were called before him. Bilney was considered as the heresiarch, and against him chiefly the rigour of the court was levelled; and they succeeded so far that he was prevailed upon to recant: accordingly he bore his faggot, and was dismissed. As for Mr. Latimer, and the rest, they had easier terms: Tunstall omitted no opportunities of shewing mercy; and the heretics, upon their dismissal, returned to Cambridge, where they were received with open arms by their friends. Amidst this mutual joy, Bilney alone seemed unaffected; he shunned the sight of his acquaintance, and received their congratulations with confusion and blushes. In short, he was struck with remorse for what he had done, grew melancholy, and, after leading an ascetic life for three years, resolved to expiate his abjuration by death. In this resolution he went to Norfolk, the place of his nativity; and, preaching publicly against popery, he was apprehended by order of the bishop of Norwich, and, after lying a while in the county gaol, was executed in that city.

His sufferings, far from shocking the reformation at Cambridge, inspired the leaders of it with new courage. Latimer began now to exert himself more than he had yet done; and succeeded to that credit with his party, which Bilney had so long supported. Among other instances of his zeal and resolution in this cause, he gave one very remarkable: he had the courage to write to the king against a proclamation then just published, forbidding the use of the Bible in English. He had preached before his majesty once or twice at Windsor, and had been noticed by him in a more affable manner than that monarch usually indulged towards his subjects. But, whatever hopes of preferment his sovereign's favour might have raised in him, he chose to put all to the hazard rather than omit what he thought his duty. He was generally considered as one of the most eminent who favoured protestantism, and therefore thought it became him to be one of the most forward in opposing popery. His letter is the picture of an honest and sincere heart: it was chiefly intended to point out to the king the bad intention of the bishops in procuring the proclamation, and concludes in these terms: "Accept, gracious sovereign, without displeasure, what I have written; I thought it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man; I wanted only to induce your majesty to consider well what kind
of

of persons you have about you, and the ends for which they counsel. Indeed, great prince, many of them, or they are much slandered, have very private ends. God grant, your majesty may see through all the designs of evil men, and be in all things equal to the high office with which you are intrusted. Wherefore, gracious king, remember yourself, have pity upon your own soul, and think that the day is at hand, when you shall give account of your office, and of the blood that hath been shed by your sword: in the which day, that your grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Saviour Christ, which alone serveth at that day, is my daily prayer to him who suffered death for our sins. The spirit of God preserve you!"

Though the influence of the popish party then prevailed so far, that this letter produced no effect; yet the king, no way displeased, received it not only with temper, but with condescension, graciously thanking him for his well-intended advice. The king loved sincerity and openness; and Latimer's plain and simple manner had before made a favourable impression upon him, which this letter contributed not a little to strengthen; and the part he acted in promoting the establishment of the king's supremacy, in 1535, riveted him in the royal favour. Dr. Butts, the king's physician, being sent to Cambridge on that occasion, began immediately to pay his court to the protestant party, from whom the king expected most unanimity in his favour. Among the first, he made his application to Latimer, as a person most likely to serve him, begging that he would collect the opinions of his friends in the case, and do his utmost to bring over those of most eminence, who were still inclined to the papacy. Latimer, being a thorough friend to the cause he was to solicit, undertook it with his usual zeal, and discharged himself so much to the satisfaction of the doctor, that, when that gentleman returned to court, he took Latimer along with him.

About this time a person was rising into power, who became his chief friend and patron: The lord Cromwell, who, being a friend to the Reformation, encouraged of course such churchmen as inclined towards it. Among these was Latimer, for whom his patron very soon obtained a benefice in Wiltshire, thither he resolved, as soon as possible, to repair, and keep a constant residence. His friend, Dr. Butts, surprised at this resolution, did what he could to dissuade him from it: "You are deserting," said he, "the fairest opportunities of making your fortune: the prime minister intends this only as an earnest of his future favours, and will certainly

in time do great things for you. But it is the manner of courts to consider them as provided for, who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals who have the advantage of being present." Thus the old courtier advised. But these arguments had no weight. He was heartily tired of the court; and, leaving the palace therefore, entered immediately upon the duties of his parish. Nor was he satisfied within those limits; he extended his labours throughout the county, where he observed the pastoral care most neglected, having for that purpose obtained a general licence from the university of Cambridge. As his manner of preaching was very popular in those times, the pulpits every where were gladly opened for him; and at Bristol, where he often preached, he was countenanced by the magistrates. But this reputation was too much for the orthodox clergy to suffer, and their opposition first broke out at Bristol. The mayor had appointed him to preach there on Easter-day. Public notice had been given, and all people were pleased; when, suddenly, there came out an order from the bishop, prohibiting any one to preach there without licence. The clergy of the place waited upon Latimer, informed him of the bishop's order; and, knowing he had no such licence, were extremely sorry that they were thus deprived of the pleasure of hearing him. Latimer received their compliment with a smile; for he had been apprized of the affair, and knew that these very persons had written to the bishop against him. Their opposition became more public and avowed; the pulpits were used to spread their invectives against him; and such liberties were taken with his character, that he thought it necessary to justify himself. Accordingly, he called upon his maligners to accuse him before the mayor of Bristol; and, with all men of candour, he was justified; for, when the parties were convened, and the accusers produced, nothing appeared against him; but the whole accusation was left to rest upon the uncertain evidence of hearsay information.

His enemies, however, were not thus silenced. The party against him became daily stronger, and more inflamed. It consisted in general of the country priests in those parts, headed by some divines of more eminence. These persons, after mature deliberation, drew up articles against him, extracted chiefly from his sermons; in which he was charged with speaking lightly of the worship of saints; with saying there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. This charge being laid before Stokesley bishop of London, that prelate cited Latimer to appear before him; and, when he appealed to his

own ordinary, a citation was obtained out of the archbishop's court, where Stokesley and other bishops were commissioned to examine him. An archiepiscopal citation brought him at once to a compliance. His friends would have had him fly for it; but their persuasions were in vain. He set out for London in the depth of winter, and under a severe fit of the stone and cholic; but he was more distressed at the thoughts of leaving his parish exposed to the popish clergy, who would not fail to undo in his absence what he had hitherto done. On his arrival at London, he found a court of bishops and canonists ready to receive him; where, instead of being examined, as he expected, about his sermons, a paper was put into his hands, which he was ordered to subscribe, declaring his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres and reliques, the pope's power to forgive sins, the doctrine of merit, the seven sacraments, and the worship of images; and, when he refused to sign it, the archbishop with a frown begged he would consider what he did. "We intend not," says he, "Mr. Latimer, to be hard upon you; we dismiss you for the present; take a copy of the articles, examine them carefully; and God grant that, at our next meeting, we may find each other in a better temper!" The next and several succeeding meetings the same scene was acted over again. He continued inflexible, and they continued to distress him. Three times every week they regularly sent for him, with a view either to draw something from him, by captious questions, or to tease him at length into compliance. Of one of these examinations he gives the following account: "I was brought out," says he, "to be examined in the same chamber as before; but, at this time it was somewhat altered: for, whereas before there was a fire in the chimney, now the fire was taken away, and an arras hanged over the chimney, and the table stood near the chimney's end. There was, among these bishops that examined me, one with whom I have been very familiar, and whom I took for my great friend, an aged man; and he sat next the table-end. Then, among other questions, he put forth one, a very subtle and crafty one; and when I should make answer, 'I pray you, Mr. Latimer,' said he, 'speak out, I am very thick of hearing, and there be many that sit far off.' I marvelled at this, that I was bidden to speak out, and began to misdeem, and gave an ear to the chimney; and there I heard a pen plainly scratching behind the cloth. They had appointed one there to write all my answers, that I should not start from them. God was my good Lord, and gave me answers; I could never else have escaped them."

Thus

Thus the bishops continued their prosecution, till their schemes were frustrated by an unexpected hand; for, the king, being informed, most probably by lord Cromwell's means, of Latimer's ill-usage, interposed in his behalf, and rescued him out of their hands. A figure of so much simplicity, and such an apostolic appearance as his at court, did not fail to strike Anne Boleyn, who mentioned him to her friends, as a person, in her opinion, well qualified to forward the Reformation, the principles of which she had imbibed from her youth. Cromwell raised our preacher still higher in her esteem; and they both joined in an earnest recommendation of him for a bishopric to the king, who did not want much solicitation in his favour. It happened, that the sees of Worcester and Salisbury were at that time vacant, by the deprivation of Ghinuccii and Campegio, two Italian bishops, who fell under the king's displeasure, upon his rupture with Rome. The former of these was offered to Latimer; and, as this promotion came unexpectedly to him, he looked upon it as the work of Providence, and accepted it without much persuasion. All historians mention him as a person remarkably zealous in the discharge of his new office; and tell us, that, in overlooking the clergy of his diocese, he was uncommonly active, warm, and resolute, and presided in his ecclesiastical court in the same spirit. Thus far he could act with authority; but in other things he found himself under difficulties. The popish ceremonies gave him great offence: yet he neither durst, in times so dangerous and unsettled, lay them entirely aside; nor, on the other hand, was he willing entirely to retain them. In this dilemma his address was admirable: he inquired into their origin; and when he found any of them derived from a good meaning, he inculcated their original, though itself a corruption, in the room of a more corrupt practice. Thus he put the people in mind, when holy bread and water were distributed, that these elements, which had long been thought endowed with a kind of magical influence, were nothing more than appendages to the two sacraments of the Lord's-supper and baptism: the former, he said, reminded us of Christ's death; and the latter was only a simple representation of being purified from sin. By thus reducing popery to its principles, he improved, in some measure, a bad stock, by lopping from it a few fruitless excrescences.

While his endeavours to reform were these in his diocese, he was called upon to exert them in a more public manner, by a summons to parliament and convocation in 1536. This session was thought a crisis by the Protestant party, at the head of which stood the lord Cromwell, whose favour with the king was now in its meridian. Next to him in power

was Cranmer, archbishop of Canterbury, after whom the bishop of Worcester was the most considerable man of the party; to whom were added the bishops of Ely, Rochester, Hereford, Salisbury, and St. David's. On the other hand, the popish party was headed by Lee, archbishop of York, Gardiner, Stokesley, and Tunstall, bishops of Winchester, London, and Durham. The convocation was opened as usual by a sermon, or rather an oration, spoken, at the appointment of Cranmer, by the bishop of Worcester, whose eloquence was at this time every where famous. Many warm debates passed in this assembly; the result whereof was, that four sacraments out of the seven were concluded to be insignificant: but, as the bishop of Winchester made no figure in them, for debating was not his talent, it is beside our purpose to enter into a detail of what was done in it. Many alterations were made in favour of the reformation; and, a few months after, in 1537, the Bible was translated into English, and recommended to general perusal.

Mean while the bishop of Worcester, highly satisfied with the prospect of the times, repaired to his diocese, having made a longer stay in London than was absolutely necessary. He had no talents for state affairs, and therefore meddled not with them. His whole ambition was to discharge the pastoral functions of a bishop, neither aiming to display the abilities of a statesman, nor those of a courtier. Gardiner, bishop of Winchester, was just returned from Germany, having successfully negotiated some commissions, which the king had greatly at heart; and, in 1539, a parliament was called, to confirm the seizure and surrendry of the monasteries, when that subtle minister took his opportunity, and succeeded in prevailing upon his majesty to do something towards restoring the old religion, as being most advantageous for his views in the present situation of Europe. In this parliament passed the famous act, as it was called, of the six articles, which was no sooner published than it gave an universal alarm to all the favourers of the Reformation; and, as the bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office. He therefore resigned his bishopric, and retired into the country; where he resided during the heat of that persecution which followed upon this act, and thought of nothing for the remainder of his days but a sequestered life. He knew the storm which was up could not soon be appeased, and he had no inclination to trust himself in it. But, in the midst of his security, an unhappy accident carried him again into the tempestuous weather that was abroad: he received a bruise by the fall of a tree, and the contusion was so dangerous, that he was obliged to seek out for better assistance than
the

the country afforded. With this view he repaired to London, where he had the misfortune to see the fall of his patron, the lord Cromwell; a loss of which he was soon made sensible. Gardiner's emissaries quickly found him out; and something, that somebody had somewhere heard him say against the six articles, being alleged against him, he was sent to the Tower, where, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign.

Immediately upon the accession of Edward VI. he and all others, who were imprisoned in the same cause, were set at liberty; and Latimer, whose old friends were now in power, was received by them with every mark of affection. He would have found no difficulty in dispossessing Heath, in every respect an insignificant man, who had succeeded to his bishopric: but he had other sentiments, and would neither make suit himself, nor suffer his friends to make any, for his restoration. However, this was done by the parliament, who, after settling the national concerns, sent up an address to the protector to restore him: and the protector was very well inclined, and proposed the resumption to Latimer; but Latimer persevered in the negative, alleging his great age, and the claim he had from thence to a private life. Having thus rid himself of all incumbrance, he accepted an invitation from Cranmer, and took up his residence at Lambeth, where he led a very retired life, being chiefly employed in hearing the complaints and redressing the injuries, of the poor people. And, indeed, his character for services of this kind was so universally known, that strangers from every part of England would resort to him, so that he had as crowded a levee as a minister of state. In these employments he spent more than two years, interfering as little as possible in any public transaction; only he assisted the archbishop in composing the homilies, which were set forth by authority in the first year of king Edward; he was also appointed to preach the Lent sermons before his majesty, which office he performed during the first three years of his reign. As to his sermons, which are still extant, they are, indeed, far enough from being exact pieces of composition: yet, his simplicity and low familiarity, his humour and glib drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His action and manner of preaching too were very affecting; and no wonder, for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apostolic zeal which he exerts in the cause of truth,

Upon the revolution which happened at court after the death of the duke of Somerset, Latimer seems to have retired into the country, and made use of the king's licence as a general preacher in those parts where he thought his labours might be most serviceable. He was thus employed during the remainder of that reign, and continued in the same course, for a short time, in the beginning of the next; but, as soon as the introduction of popery was resolved on, the first step towards it was the prohibition of all preaching throughout the kingdom, and a licensing only of such as were known to be popishly inclined: accordingly, a strict inquiry was made after the more forward and popular preachers; and many of them were taken into custody. The bishop of Winchester, who was now prime minister, having proscribed Latimer from the first, sent a message to cite him before the council. He had notice of this design; some hours before the messenger's arrival, but made no use of the intelligence. The messenger found him equipped for his journey: at which expressing surprise, Latimer told him, that he was as ready to attend him to London, thus called upon to answer for his faith, as he ever was to take any journey in his life; and that he doubted not but God, who had enabled him to stand before two princes, would enable him to stand before a third. The messenger, then acquainting him that he had no orders to seize his person, delivered a letter, and departed. Latimer, however, opening the letter, and finding it contain a citation from the council, resolved to obey it. He set out therefore immediately; and, as he passed through Smithfield, where heretics were usually burnt, he said cheerfully, "This place hath long groaned for me." The next morning he waited upon the council, who, having loaded him with many severe reproaches, sent him to the Tower. Cranmer and Ridley were also prisoners in the same cause with Latimer; and, when it was resolved to have a public disputation at Oxford, between the most eminent of the popish and protestant divines, these three were appointed to manage the dispute on the part of the protestants. Accordingly, they were taken out of the Tower, and sent to Oxford, where they were closely confined in the common prison, and might easily imagine how free the disputation was likely to be, when they found themselves denied the use even of books, and pen, and ink.

Fox has preserved a conference, afterwards put into writing, which was held at this time between Ridley and Latimer, and which sets our author's temper in a strong light. The two bishops are represented sitting in their prison, ruminating upon the solemn preparations then making for their trial,
of

of which, probably, they were now first informed. "The time," said Ridley, "is now come; we are now called upon, either to deny our faith, or to suffer death in its defence. You, Mr. Latimer, are an old soldier of Christ, and have frequently withstood the fear of death; whereas I am raw in the service and unexperienced." With this preface he introduces a request, that Latimer, whom he calls "his father," would hear him propose such arguments as he thinks it most likely his adversaries would urge against him, and assist him in providing proper answers to them. To this Latimer, in his usual strain of good humour, replied, that "he fancied the good bishop was treating him, as he remembered Mr. Bilney used formerly to do; who, when he wanted to teach him, would always do it under colour of being taught himself. But, in the present case," said he, "my lord, I am determined to give them very little trouble: I shall just offer them a plain account of my faith, and shall say very little more; for I know any thing more will be to no purpose." However, he answered their questions, as far as civility required; and in these answers, it is observable, he managed the argument much better than either Ridley or Cranmer; who, when they were pressed, in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause by evasions and distinctions, after the manner of schoolmen. Whereas, when the same proofs were multiplied upon Latimer, he told them plainly, that "such proofs had no weight with him, that the fathers, no doubt, were often deceived; and that he never depended upon them, but when they depended upon scripture." "Then you are not of St. Chrysostom's faith," replied they, "nor of St. Austin's?" "I have told you," says Latimer, "I am not, except they bring scripture for what they say." The dispute being ended, sentence was passed upon him; and he and Ridley were burnt at Oxford. This was in 1554. Such was the life of Hugh Latimer, one of the leaders of that glorious army of martyrs, who introduced the Reformation in England. He was not esteemed a very learned man, for he cultivated only useful learning; and that, he thought, lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself only in his profession. Thus he lived, rather a good than what the world calls a great man.

LAUD (WILLIAM), archbishop of Canterbury, was son of William Laud, a clothier, of Reading, in Berkshire, by Lucy his wife, widow of John Robinson, of the same place, and sister to Sir William Webbe, afterwards lord-mayor of London.

London. He was born at Reading, Oct. 7, 1573, and educated at the free-school there, till July, 1589; when, removing to St. John's College, in Oxford, he became a scholar of the house in 1590, and fellow in 1593. He took the degree of A. B. in 1594, and that of master in 1598; being esteemed at this time, it is said, a very forward, confident, and zealous, person. He was this year chosen grammar-lecturer; and, being ordained priest in 1601, read, the following year, a divinity-lecture in his college, which was then maintained by Mrs. Maye. In some of these chapel-exercises he maintained, against the Puritans, the perpetual visibility of the church of Rome till the Reformation; by which he incurred the displeasure of Dr. Abbot, then vice-chancellor of the university. In 1603, Laud was one of the proctors, and the same year became chaplain to Charles Blount, earl of Devonshire, whom he inconsiderately married, Dec. 26, 1605, to Penelope, then wife of Robert lord Rich; an affair that exposed him afterwards to much censure, and created him great uneasiness: in reality, it made so deep an impression upon him, that he ever after kept that day as a day of fasting and humiliation [B].

He proceeded B. D. July 6, 1604. In his exercise for this degree he maintained these two points: the necessity of baptism; and that there could be no true church without diocesan bishops. These were levelled also against the Puritans, and he was rallied by the divinity-professor. He likewise gave farther offence to the Calvinists, by a sermon preached before the university in 1606; insomuch, that it was made an heresy for any to be seen in his company, and a misprision of heresy, to give him a civil salutation. However, his learning, parts, and principles, procured him some friends. His first preferment was the vicarage of Stanford, in Northamptonshire, in 1607; and, in 1608, he obtained the advowson of North Kilworth, in Leicestershire. He was no sooner invested in these livings, but he put the parsonage-houses in good repair, and gave twelve poor people a constant allowance out of them, which was his constant practice in all his subsequent preferments. This same year he commenced D. D. and was made chaplain to Neile, bishop of Rochester; to be near his patron, he exchanged North Kilworth for the rectory of West Tilbury, in Essex, into which he was inducted in 1609. The following year, the bishop gave him the living of Cuckstone, in Kent, whereupon he resigned his fellowship, left Oxford, and settled at

[B] She was divorced by the ecclesiastical judge for adultery; and Laud yielded to the instances of his patron,

in the opinion, that in case of a divorce, both the innocent and guilty may lawfully remarry.

Cuckstone; but, the unhealthiness of that place having thrown him into an ague, he exchanged it soon after for Norton, a benefice of less value, but in a better air.

Dec. 1610, Dr. Buckeridge, president of St. John's, being promoted to the see of Rochester, Abbot, newly made archbishop of Canterbury, retaining some grudge against Laud, complained of him to the lord-chancellor Ellesmere, chancellor of the university; alleging, that he was at least a Papist in his heart, and cordially addicted to Popery. The complaint was supposed to be made, in order to prevent his succeeding Buckeridge in the presidentship of his college; and, the lord-chancellor carrying it to the king, all his credit, interest, and advancement, would probably have been destroyed thereby, had not his immovable friend bishop Neile effaced those ill impressions. He was therefore elected president, May 10, 1611, though then sick in London, and unable either to make interest in person, or by writing to his friends; and the king, not only confirmed his election, but, as a farther token of his favour, made him one of his chaplains, upon the recommendation of bishop Neile. Our ambitious and aspiring doctor, having thus set foot within the court, flattered himself with hopes of great and immediate preferment; but, abp. Abbot standing always in his way, no preferment came; so that, after three years fruitless waiting, he was upon the point of leaving the court, and retiring wholly to his college, when his friend and patron Neile, newly translated to Lincoln, prevailed with him to stay one year longer. Meanwhile, to keep up his spirits, the bishop gave him a prebend in the church of Lincoln, in 1614; and the archdeaconry of Huntingdon, the following year.

Upon the lord-chancellor Ellesmere's decline in 1616, Laud's interest began to rise at court; so that, in November that year, the king gave him the deanery of Gloucester; and, as a farther instance of his being in favour, he was pitched on to attend the king in his journey to Scotland, in 1617. Some royal directions were, by his procurement, sent to Oxford, for the better government of the university, before he set out on that journey; the design whereof was to bring the church of Scotland to an uniformity with that of England; a favourite scheme of Laud and other divines. But the Scots were Scots, as Heylin expresses it, and resolved to go their own way, whatever should be the consequence; so that the king gained nothing by that chargeable journey, but the neglect of his commands, and a contempt of his authority. Laud, in his return from Scotland, Aug. 2, 1617, was inducted to the rectory of Ibstock, in Leicestershire; and,
Jan.

Jan. 22, 1620-1, installed into a prebend of Westminster. About the same time, there was a general expectation at court, that the deanery of that church would have been conferred upon him; but Dr. Williams, then dean, wanting to keep it in commendam with the bishopric of Lincoln, to which he was promoted, got Laud put off with the bishopric of St David's. The day before his consecration, he resigned the presidentship of St. John's, in obedience to the college-statute; but was permitted to keep his prebend of Westminster in commendam, through the lord-keeper Williams's interest, who, about a year after, gave him a living of about 120*l.* a year, in the diocese of St. David's, to help his revenue; and, in January 1620, the king gave him also the rectory of Creeke, in Northamptonshire. The preachers of those times meddling with the doctrines of predestination and election, and with the royal prerogative, more than was agreeable to the court, the king published, Aug. 1622, directions concerning preachers and preaching, in which Laud was said to have a hand; and which, being aimed at the Puritans and lecturers, occasioned great clamours among them. This year also, our prelate held his famous conference with Fisher the Jesuit, before the marquis of Buckingham and his mother, in order to confirm them both in the Protestant religion, wherein they were then wavering. The conference was printed in 1624, and brought an intimate acquaintance between him and the marquis, whose special favourite he became at this time, and to whom he is charged with making himself too subservient: it is certain, this minion left him his agent at court, when he went with the prince to Madrid, and frequently thence corresponded with him.

About Oct. 1623, the lord-keeper Williams's jealousy of him, as a rival in the duke of Buckingham's favour, and misunderstandings or misrepresentations on both sides from tale-bearers and busy-bodies, occasioned such violent quarrels and enmity between these two prelates as were attended with the worst consequences. Archbishop Abbot also, resolving to keep Laud down as long as he could, left him out of the high-commission, of which he complained to the duke of Buckingham, Nov. 1624, and then was put into the commission: however, he opposed the design formed by the duke of appropriating the endowment of the Charter-house to the maintenance of an army, under pretence of its being for the king's advantage, and the ease of the subject. December, this year, he presented to the duke a tract, drawn up at his request, under ten heads, about doctrinal Puritanism. He corresponded also with him, during his absence in France, about Charles the First's marriage with the princess Henrietta-Maria; and

that prince, soon after his accession to the throne, wanting to regulate the number of his chaplains, and to know the principles and qualifications of the most eminent divines in his kingdom, our bishop was ordered to draw a list of them, which he distinguished by the letter O for Orthodox, and P for Puritans. At Charles's coronation, Feb. 2, 1525-6, he officiated as dean of Westminster, in the room of Williams, then in disgrace; and was charged with altering the coronation-oath, but without any good foundation. In 1626, he was translated from St. David's to Bath and Wells; and, in 1628, to London. The king having appointed him dean of his chapel-royal in 1626, and taken him into the privy-council in 1627, he was likewise in the commission for exercising archiepiscopal jurisdiction during Abbot's sequestration. In the third parliament of king Charles, which met March 17, 1627, he was voted a favourer of the Arminians, and one justly suspected to be unsound in his opinions that way; accordingly, his name was inserted as such in the commons' remonstrance; and, because he was thought to be the maker of the king's speeches, and of the duke of Buckingham's answer to his impeachment, &c. it raised a very great clamour against him, and so exposed him to popular rage, that his life was threatened [c]. About the same time, he was put into an ungracious office; namely, in a commission for raising moneys by impositions, which the commons call excises; but it seems never to have been executed.

Amidst all the employments, his care did not slacken towards the place of his education, the university of Oxford. In order to stop and rectify the factious and tumultuary manner of electing proctors, he fixed them to the several colleges by rotation, and caused to be put into order the broken, jarring, and imperfect statutes of that university, which had lain confused some hundreds of years. April 1630, he was elected their chancellor; and he made it his business, the rest of his life, to adorn the university with buildings, and to enrich it with books and MSS. In the first design, he began with his own college, St. John's, where he built the inner quadrangle (except part of the South side of it, which was the old library) in a solid and elegant manner: the first stone of this design was laid in 1631: he gave also several MSS. to the library, and 500*l.* by will to the college. In the next place, he erected that elegant pile of building at the West-end of

[c] A paper was found in the dean's yard of St. Paul's to this effect: "Laud, look to thyself; be assured thy life is sought. As thou art the fountain of all wickedness, repent thee of thy monstrous sins before thou be taken out of

the world, &c. And assure thyself, neither God nor the world can endure such a vile counsellor, or such a whisperer; or to this effect." Laud's Diary, p. 44.

the divinity-school, well known by the name of the Convocation-house below, and Selden's library above [p]. In the latter resolution, he gave the university, at several times, 1300 MSS. in Hebrew, Syriac, Chaldee, Egyptian, Ethiopian, Arminian, Arabic, Persian, Turkish, Russian, Chinese, Japanese, Greek, Latin, Italian, French, Saxon, English, and Irish; an invaluable collection procured at a prodigious expence.

After the duke of Buckingham's murder, our bishop became chief favourite to Charles I, which augmented indeed his power and interest, but, at the same time, increased the envy and jealousy against him, which were already too strong. Upon the decline of abp. Abbot's health and favour at court, Laud's concurrence, if not over-forwardness, in the very severe prosecutions carried on, in the High-commission and Star-chamber courts, against preachers and scribblers, did him great prejudice with most people; however, his prosecution of the king's printers, for leaving out the word "not" in the seventh commandment, could be liable to no just objection. May 13, 1633, he set out from London to attend the king, who was going to be crowned in Scotland; he was sworn a privy-counsellor of that kingdom, June 15, and, on the 26th, came back to Fulham. During his stay in Scotland, he formed a resolution of bringing that church to a conformity with the church of England; but the king committed the framing of a liturgy to a select number of Scottish bishops, who, inserting therein several variations from the English liturgy, were opposed strenuously by our bishop, but in vain. Having endeavoured to supplant Abbot, "whom," as Fuller observes in his Church-History, "he could not be contented to succeed," upon his death, in August this year, he was appointed his successor. That very morning, Aug. 4, there came one to him at Greenwich, with a serious offer (and an avowed ability to perform it) of a cardinal's hat; which offer was repeated on the 17th; but his answer both times was, "that somewhat dwelt within him which would not suffer *that* till Rome were other than it is." Sept. 14, he was elected chancellor of the university of Dublin.

One of his first acts, after his advancement to the archbishopric, was an injunction, Oct. 18, pursuant to the king's letter, that no clergyman should be ordained priest without a title. At the same time came out the king's declaration about lawful sports on Sundays, which Laud was charged

[p] He had also projected to clear the great square between St. Mary's church and the schools, where now stands the Radcliffe-library. His design was to raise a fair and spacious room upon pillars, the upper part to

serve for convocations and congregations, the lower for a walk or place of conference, &c. But, the owners of the houses not being willing to part with them, the design was frustrated. Heylin, p. 379.

with having revived and enlarged; and that, with the vexatious persecutions of such clergymen as refused to read it in their churches, brought a great odium upon him among the Sabbatarians and other Puritans; though, as he observes, "At Geneva, after evening-prayer, the elder men bowl, and the younger train; and our good Puritan neighbours, the Dutch, profane the Sunday with plays and interludes, and count themselves blameless." In 1634, and 1635, the abp. by his vicar general, performed his metropolitical visitation; wherein, among other things, the church-wardens in every parish were enjoined to remove the communion-table from the middle to the East end of the chancel, altar-wise, the ground being raised for that purpose, and to fence it in with decent rails, to avoid profaneness; and the refusers were prosecuted in the High-commission or Star-chamber courts. In this visitation, the Dutch and Walloon congregations were summoned to appear; and such as were born in England enjoined to repair to the several parish-churches where they inhabited, to hear divine service and sermons, and perform all duties and payments required on that behalf; and those of them, ministers and others, that were aliens born, to use the English liturgy translated into French or Dutch. Many, rather than comply, chose to leave the kingdom, to the great detriment of our manufactures.

This year our archbishop did the poor Irish clergy a very important service, by obtaining for them, from the king, a grant of all the impropriations then remaining in the crown. He also improved and settled the revenues of the London clergy in a better manner than before. Feb. 5, 1634-5, he was put into the great committee of trade, and the king's revenue; and appointed one of the commissioners of the treasury, March the 4th, upon the death of Weston, earl of Portland. Besides this, he was, two days after, called into the foreign committee, and had likewise the sole disposal of whatsoever concerned the church; but he fell into warm disputes with the lord Cottington, chancellor of the exchequer, who took all opportunities of imposing upon him [E]. After having continued for a year commissioner of the treasury, and acquainted himself with the mysteries of it, he procured the lord-treasurer's staff for Dr. William Juxon, who had, through his interest, been successively advanced to the presidency of St. John's College, deanery of Worcester, clerk-

[E] As Cottington was the most artful courtier that perhaps any time has produced, Laud's open honesty was an easy prey to him. An instance of this, with regard to the first enclosing

of Richmond-Park, and which they both agreed to dissuade his majesty from attempting, may be seen in Clarendon's Hist. of the Rebellion.

ship of his majesty's closet, and bishopric of London; but this was highly disgusting to many of the laity. For some years he had set his heart upon getting the English liturgy introduced into Scotland; and some of the Scottish bishops had, under his direction, prepared both that book and a collection of canons for public service; the canons were published in 1635, but the liturgy came not in use till 1637. On the day it was first read at St. Giles's church, in Edinburgh, it occasioned a most violent tumult among the people, spirited up by the nobility, who were losers by the restitution of episcopacy, and by the ministers, who lost their clerical government. Laud, having been the great promoter of that affair, was reviled for it in the most abusive manner, and both he and the book were charged with downright popery. The extremely-severe prosecution, carried on about the same time in the Star-chamber, chiefly through his instigation, against Prynne, Bastwick, and Burton, did him also infinite prejudice, and exposed him to numberless libels and reflexions; though he endeavoured to vindicate his conduct in a speech delivered at their censure, June 14, 1637, which was published by the king's command. Another rigorous prosecution, carried on, with his concurrence, in the Star-chamber, was against bishop Williams, an account of which may be seen in his article, as also of Lambert Osbaldiston, master of Westminster-school.

In order to prevent the printing and publishing of what he thought improper books, a decree was passed in the Star-chamber, July 11, 1637, to regulate the trade of printing, whereby it was enjoined, that the master-printers should be reduced to a certain number, and that none of them should print any books till they were licensed either by the archbishop, or the bishop of London, or some of their chaplains, or by the chancellors or vice-chancellors of the two universities. He fell under the queen's displeasure, this year, by speaking, with his usual warmth, to the king at the council-table against the increase of Papists, their frequent resort to Somerset house, and their insufferable misdemeanors in perverting his majesty's subjects to Popery. Jan. 31, 1638-9, he wrote a circular letter to his suffragan bishops, wherein he exhorted them and their clergy to contribute liberally towards raising the army against the Scots. For this he was called an incendiary: but he declares, on the contrary, that he laboured for peace so long, till he received a great check; and that, in the council, his counsels alone prevailed for peace and forbearance. In 1639, he employed one Mr. Petley to translate the liturgy into Greek; and, at his recommendation, Dr. Joseph Hall, bishop of Exeter, composed his learned treatise

of "Episcopacy by Divine Right asserted." Dec. 9, the same year, he was one of the three privy-counsellors who advised the king to call a parliament in case of the Scottish rebellion; at which time a resolution was taken to assist the king in extraordinary ways, if the parliament should prove peevish and refuse supplies. A new parliament being summoned, met April 13, 1649, and the convocation the day following; but the commons launching out in complaints against the archbishop, and insisting upon a redress of grievances before they granted any supply, the parliament was unhappily dissolved, May 5. The convocation, however, continued sitting; and certain canons were made in it, which gave vast offence. On Laud many laid the blame and odium of the parliament's dissolution; so that the famous John Lilburne caused a paper to be posted, May 3, upon the Old Exchange, animating the apprentices to sack his house at Lambeth the Monday following; and, on this day, above 5000 of them assembled in a riotous and tumultuous manner; but the archbishop, receiving previous notice, secured the palace as well as he could, and retired to his chamber at Whitehall, where he remained some days; and one of the ringleaders was hanged, drawn, and quartered, on the 21st. August following, a libel was found in Covent-Garden, exciting the apprentices and soldiers to fall upon him in the king's absence, upon his second expedition into Scotland. The parliament that met Nov. 3, 1640, not being better disposed towards him, but, for the most part, bent upon his ruin, several angry speeches were made against him in the house of commons.

No wonder that his ruin should be sought and resolved upon, when he had so many and such powerful enemies; almost the whole body of the Puritans; many of the English nobility and others; and the bulk of the Scotch nation. The Puritans reputed and called him the sole author of the innovations, and of the persecutions against them; the nobility were disobliged by his warm and imperious manner, and by his grasping at the odious office of prime-minister; and the Scots were driven to a pitch of fury and madness, by the restoring of episcopal government, and the introduction of the English service-book among them. In this state of the times he was not only examined, Dec. 4, on the earl of Strafford's case, but, when the commons came to debate upon the late canons and convocation, he was represented as the author of them [F]; and a committee was appointed to enquire into all

[F] Upon the attack made upon him for these canons, he wrote the following letter to Selden, an active man in the commons against him: "To my much honored friend Mr. Selden these. Sal. in Christo. Worthly sir, I understand his

his actions, and prepare a charge against him on the 16th. The same morning, in the house of lords, he was named as an incendiary, in an accusation from the Scottish commissioners; and, two days after, an impeachment of high-treason was carried up to the lords by Denzil Holles, desiring he might be forthwith sequestered from parliament, and committed, and the commons would, in a convenient time, resort to them with particular articles. Soon after, the Scotch commissioners presented also to the upper house the charge against him, tending to prove him an incendiary; he was immediately committed to the custody of the black rod. After ten weeks, Sir Henry Vane, junior, brought up, Feb. 26, fourteen articles against him, which they desired time to prove in particular, and, in the mean time, that he be kept safe. Accordingly, the black rod conveyed him to the Tower, March 1, 1640-1, amidst the insults and reproaches of the mob.

His enemies, of which the number was great, began then to give full vent to their passions and prejudices, and to endeavour to ruin his reputation. In March and April, the house of commons ordered him, jointly with all those that had passed sentence in the Star-chamber against Burton, Bastwick, and Prynne, to make satisfaction and reparation for the damages they had sustained by their sentence and imprisonment; and he was fined 20,000*l.* for his acting in the late convocation. He was also condemned by the house of lords to pay 500*l.* to Sir Robert Howard for false imprisonment. June 25, 1641, he resigned his chancellorship of the university of Oxford; and, in October, the house of lords seques-

that the bysiness about the late canons will be handled againe in your house to-morrowe. I shall never aske any unworthie thinge of you; but give me leave to saye as followes: If wee have erred in anye point of legaltye unknowne unto us, wee shall be hartlye sorrye for it, and hope that error shall not be made a cryme. We heare that ship-monye is layd aside, as a thinge that will dye of itself; and I am glad it will have soe quiett a death. Maye not these unfortunate canons be suffered to dye as quietlye, without blemishinge the church, which hath so manye enemies both at home and abroad? and if this may be, I heare promise you, I will presentlye humblye beseeche his majestye for a licence to review the canons and abrogat them; assuringe myself that all my brethren will joyne with me to preserve the publick peace, rather than that act of ours should be thought a publick grievance. And upon

mye creditt with you, I had moved for this licence at the verye first sittinge of this parliament, but that both myself and others did feare the house of commons would take offence at it (as they did at the last) and sayde, wee did it on purpose to prevent them. I understand you meane to speak of this busines in the house to-morrowe, and that hath made me wright these lynes to you, to lett you know our meaninge and desires. And I shall take it for a great kindnes to me, and a great service to the church, if by your means the house will be satisfied with this, which is heare offered, of abrogatinge the canons. To God's blessed protection I leave you, and rest

Your loving poore frend,
Lambeth, Nov. 29, "W. Cant."
1640.

"I mean to move the king this daye for a license as is within mentioned."

tered his jurisdiction, putting it into the hands of his inferior officers; and enjoined, that he should give no benefice without first having the house's approbation of the person nominated by him. Jan. 20, 1641-2, they ordered his arms at Lambeth-palace, which had cost him above 300l. to be taken away by the sheriffs of London. Before the end of the year, all the rents and profits of the archbishopric were sequestered by the lords for the use of the commonwealth; and his house was plundered of what money it afforded by two members of the house of commons; and what was very hard, when he petitioned the parliament afterwards for a maintenance, he could not obtain any, nor even the least part of above two hundred pounds worth of his own wood and coal at Lambeth, for his necessary use in the Tower. April 25, 1643, a motion was made in the house of commons, at the instance of Hugh Peters and others of that stamp, to send or transport him to New-England; but that motion was rejected. May 9, his goods and books in Lambeth-house were seized, and the goods sold for scarce the third part of their value; all this before he had been brought to any trial; which was condemning him unheard. Seven days after, there came out an ordinance of parliament, enjoining him to give no benefice without leave and order of both houses. May 31, W. Prynne, by a warrant from the close committee, came and searched his room, and even rifled his pockets; taking away his diary, private devotions, and twenty-one bundles of papers, which he had prepared for his own defence. Prynne promised a faithful restitution of them within three or four days; but he never returned quite three bundles of the papers. Mean while, the archbishop not complying exactly with the ordinance above-mentioned, all the temporalities of his archbishopric were sequestered to the parliament June 10, and he was suspended from his office and benefice, and from all jurisdiction whatsoever. Oct. 10, more articles were carried up against him to the house of lords; so, after he had been kept prisoner above three years, he was brought to his trial March 12, 1643-4. Twenty days were spent in it, so that the whole proceedings were not finished till the 29th of July; and nothing was proved upon him, which was treason by law. Recourse was had to the same method as had been taken against the earl of Strafford; a bill of attainder first read in the house of commons Nov. 13, passed the 16th, and immediately sent up to the lords; there it stuck till January 1644-5, when, by the violence of the earl of Pembroke and the mob, threatening to force them, it was passed, the 4th of that month, in a very hin house. The archbishop, by the confession of his enemies, made a full, firm, and gallant, defence, without the least acknowledgment

acknowledgment of guilt in any thing; and his behaviour was suitable on the scaffold, with great composure. It plainly appears that he fell a sacrifice to the Scottish nation: for, his trial was hastened or retarded according to the motions of their army in England; and Ludlow frankly owns, that he was beheaded for the encouragement of the Scots; nor did he obtain the favour of beheading but by repeated petitions. He suffered Jan. 10, on Tower-hill, aged 71 years. His corpse was deposited in the church of All-hallows Barking, London; but afterwards taken up, and interred in the chapel of St. John's college, Oxford, July 24, 1663. Such was the tragical end of Dr. William Laud, archbishop of Canterbury! As to his person, he was low of stature, but well and strongly shaped, and of a ruddy and chearful countenance: in his temper and natural disposition full of fire and vivacity, which too often degenerated into choler and passion. He was a man of strict integrity, sincere, and zealous; but, in some respects, was indiscreet and obstinate, eagerly pursuing matters not very inconsiderable or mischievous. The rigorous prosecutions in the Star-chamber and High-commission courts are generally imputed to him: and he formed the airy project of uniting the three kingdoms in an uniformity of religion; and the passing of some ceremonies in this last affair brought upon him the odious imputation of popery, and of being popishly affected, without any good grounds. He was more busy in temporal affairs and matters of the state than his predecessors in the see of Canterbury had been in later times; and even thought he could manage the office of prime minister, for which perhaps no man was ever more unfit. Lord Clarendon, who had a good deal of his stiff temper and contemptuous carriage, concludes his character with this candid observation: "That his learning, piety, and virtue, have been attained by very few, and the greatest of his infirmities are common to all, even to the best of men." He was the author of several productions: these are, 1. "Seven Sermons preached and printed on several Occasions, and reprinted in 1651," 8vo. 2. "Short Annotations upon the Life and Death of the most august King James." They were drawn up at the desire of George duke of Bucks. 3. "Answer to the Remonstrance made by the House of Commons in 1628." 4. "His Diary by Wharton in 1694; with Six other Pieces, and several Letters, especially one to Sir Kenelm Digby, on his embracing Popery." 5. "The Second Volume of the Remains of Archbishop Laud, written by himself, &c. 1700," fol. 6. "Officium Quotidianum; or, a Manual of private Devotions, 1650," 8vo. 7. "A Summary of Devotions, 1667," 12mo. There are about 18 letters of his to Gerard

John

John Vossius, printed by Colomesius in his edition of "Vossius Epistol. Lond. 1690," fol. Some other letters of his are published at the end of Usher's life by Dr. Parr, 1686, fol. And a few more by Dr. Twells, in his "Life of Dr. Pocock," prefixed to that author's theological works, 1645, in 2 vol. folio.

LAUDER (WILLIAM), a native of Scotland, was educated at the university of Edinburgh, where he finished his studies with great reputation, and acquired a considerable knowledge of the Latin tongue. He afterwards taught with success in the class of Humanity, as the Latin tongue is called in Scotland, students who were recommended to him by the professor thereof. May 22, 1734, he received a testimonial from the heads of the university, certifying that he was a fit person to teach Humanity in any school or college whatever. In 1739 he published at Edinburgh an edition of "Johnston's Psalms." In 1742, he was recommended by Mr. Patrick Cuming and Mr. Colin Maclaurin, professors of church history and mathematics, to the mastership of the grammar-school at Dundee, then vacant. Whether he succeeded in his application, or not, is uncertain; but a few years afterwards we find him in London, contriving to ruin the reputation of Milton; an attempt which ended in the destruction of his own. His reason for the attack probably sprang from the virulence of a violent party-spirit, which triumphed over every principle of honour and honesty. He began first to retail part of his design in "The Gentleman's Magazine," 1747; and, finding that his forgeries were not detected, was encouraged in 1751 to collect them, with additions, into a volume, intitled, "An Essay on Milton's Use and Imitation of the Moderns in his Paradise Lost," 8vo. The fidelity of his quotations had been doubted by several people; and the falsehood of them was soon after demonstrated by Dr. Douglas, in a pamphlet, intitled, "Milton vindicated from the Charge of Plagiarism brought against him by Lauder, and Lauder himself convicted of forgeries and gross impositions on the public. In a Letter humbly addressed to the Right Honourable the Earl of Bath, 1751," 8vo. The appearance of this detection overwhelmed Lauder with confusion. He subscribed a confession, dictated by a learned friend, wherein he ingenuously acknowledged his offence, which he professed to have been occasioned by the injury he had received from the disappointment of his expectations of profit from the publication of "Johnston's Psalms." This misfortune he ascribed to a couplet in Mr. Pope's Dunciad, book iv. ver. iii. and thence originated his rancour against Milton. He afterwards imputed his conduct to other motives, abused the few friends

friends who continued to countenance him ; and, finding that his own character was not to be retrieved, quitted the kingdom, and went to Barbadoes, where he some time taught a school. His behaviour there was mean and despicable ; and he passed the remainder of his life in universal contempt. " He died," says Mr. Nichols, " some time about the year 1771, as my friend Mr. Reed was informed by the gentleman who read the funeral-service over him."

LAUGIER (MARK ANTHONY), born at Manosque in Provence in 1713 ; was, at first, a jesuit, but, leaving them in discontent, he turned his attention to letters and the arts. He wrote a good " Essay on Architecture ;" and his " History of the Republic of Venice" entitles him to no mean rank among the historical writers of his country. He wrote also the " History of the Peace of Belgrade" with much elegance and perspicuity. He died in 1769, in great reputation.

LAVIRITTE (LOUIS ANNE), a physician and very ingenious man. He translated many books from the English into French, and in particular " Maclaurin's Newton." He wrote also " Original Observations on the Hydrophobia," and died in 1759.

LAUNAY (FRANCIS DE), a celebrated French advocate. He wrote a learned " Commentary on the Institutes Coutumieres of Antony Layfel," and " Remarks on the Roman and French System of Jurisprudence." He was highly esteemed in his profession, and died in 1693.

LAUNOI (JOHN DE, or LAUNOIUS), a most learned man, and a most voluminous writer, was born about 1601, and took a doctor of divinity's degree in 1636. He made a journey to Rome, for the sake of enlarging his ideas and knowledge ; and there procured the esteem and friendship of Leo Allatius and Holstenius. Upon his return to Paris, he shut himself up, and fell to reading all sorts of books, and making collections, upon all subjects as hard as he could. The conferences, he held at his house every Monday, were a kind of academic school, where the learned met to inform and exercise each other. The discipline of the church, and particularly the rights of the Gallican church, were common topics with them. They attacked vehemently Ultramontain pretensions ; as they did legends and canonizations. The apostolate of St. Dionysius the Areopagite into France, the voyage of Lazarus and Mary Magdalene into Provence, and a multitude of other traditions and saints, were all proscribed at this tribunal. Launoi was called the banisher of saints : and Voltaire records a curate of St. Eustachius, as saying, " I always make the most profound obeisance to Mr. Launoi, for fear he should take from me my St. Eustachius."

Nothing could soften the critical rigour of this sage doctor: he not only did not seek, but he even refused, benefices. He lived always in simplicity and poverty. He died in 1678, after having published writings which made many volumes in folio. A catalogue of them may be seen in Nicéron's "Vies," &c. tom. 32.

LAUR (FILIPPO), an eminent painter, was born at Rome in 1623. His father, Balthasar Laur, was originally of Antwerp, but settled in Italy, where he had two sons: the eldest, Francisco, became an able painter by the instruction of Sacchi, and died when he was but 25 years old; Philip was the second. Balthasar, who was a good painter, and a disciple of Paul Bril, perceived with joy that his son Philip, without learning to draw, when he went to school, took the faces of his playfellows. So remarkable a disposition was an earnest of his becoming a great painter. His father placed him under his son Francisco, who taught him the first elements of his art. The premature death of his brother obliged him to pass into the school of Angelo Caroselli, his brother-in-law, who had acquired some reputation in painting. Philip's progress was so great, that he soon surpassed his master. In the meantime he lost his father; and, soon after, his master, who was so fond of him, that he brought all the curious strangers that came to Rome to see him. Philip, who had studied much, soon quitted his first manner, and applied himself to paint small historical subjects, with back-grounds of landscape, in a lively beautiful manner. He also painted several large pictures for churches, but did not succeed so well in them as in smaller works. He left several pieces unfinished.

Nature, who had not bestowed her graces on his person, endowed his mind with many accomplishments. He was master of perspective, had a turn for poetry, and a knowledge of history and fable. His chearful temper, and the lively sallies of his wit, rendered him dear to his friends. His barber, hearing he had presented his apothecary with a picture for the care of him when he was ill, flattered himself with hopes of the same favour, and begged a picture of him. Philip, who knew his intention, made his caricature, imitating the ridiculous gestures he used in talking to him: he wrote under the picture, "This man looks for a dupe, and can't find him;" and sent it to the barber's at a time when he knew several of his friends would meet in his shop. Every one of them was struck with the oddness of the character, and laughed at and joked the poor barber, whom they prevented from venturing his rage on the picture; and, though Philip diverted himself at his expence, he never ventured to come under his and afterwards. One cannot say that Laur was one of the first

first painters of Rome, yet he designed well and gracefully. His landscape was chearful and in good taste; his colouring varied, but sometimes too faint. The subjects he generally painted were metamorphoses, bacchanals, and often historical subjects, which he treated with great judgement. His pieces of this sort are spread all over Europe.

He would never marry, nor give himself the trouble of forming disciples. His pleasure was to amuse himself with his friends. He would, on public holidays, distinguish himself by playing off fire-works. He was always diverting himself with one merry prank or other, the sallies of his lively imagination. He loved expence; and, by his mirth and good humour, seemed to forget he grew old, till a distemper surpris'd and carried him off at Rome in 1694, at the age of 71. His corpse was attended to St. Lawrence in Lucina, his parish-church, by the academy of St. Luke, who had received him into their body in 1652. He left a considerable fortune to his great nephews, besides several legacies.

The "Four Seasons" are engraved on four plates, after him.

LAURA, the beloved mistress of Petrarch, under which name she is better known than by that of Laura de Noves, which was that of her family. She was born at Avignon, and married to Hugo de Sades. Petrarch first saw her in 1327, and conceived a passion for her, which existed during her life. Notwithstanding the constancy and tenderness of the poet, it does not appear that the chastity of Laura was ever called in question. Petrarch wrote 318 sonnets and 88 songs, of which Laura was the subject, most of which breathe the warmest and most tender spirit of poetry. This celebrated female died of the plague, in 1348, aged 38. She is represented as of a most elegant form, expressive eyes, a countenance which inspired tenderness, and manners which conciliated universal esteem; her voice was said to be irresistibly sweet, and her air that of a noble and distinguished character.

LAURENS or LARENFIUS (ANDREW), a French physician and a native of Arles, a disciple of Lewis Duret, was professor of physic, chancellor of the university of Montpellier, and physician to Henry IV. of France, died Aug. 16, 1609. His anatomical works are more remarkable for elegance of style, than correctness with respect to the subject; for he is said to have made a great many mistakes, and to have laid claim to many important discoveries, which were, however, known to preceding authors, and which Riolan attributes to his trusting to the reports of others without examining the parts himself. His anatomical works and figures were printed in fol. Paris 1600. Francf. fol. 1627.

LAURENTIO

LAURENTIO (NICOLAS), a very extraordinary character, though the son of a mean vintner, and a laundress. By early application he became an accomplished orator, and when he was deputed by his fellow-citizens to attend the pope, at Avignon, he made an impression on all who heard him which procured him the favour and protection of the pontiff. Returning to Rome he found means so to influence the populace, that they expelled the grandees, and in particular the Colonnas and made Laurentio supreme magistrate, under the title of tribune august. He was now at the head of a new Roman republic, and wrote letters to the emperor, to other states, and even to the pope. He exercised the authority of a sovereign prince, and put many people to death. The war which was conducted against him by the nobles, with wonderful skill and courage, he entirely suppressed; but he now became a tyrant in his turn, upon which he was driven from the city and hanged in effigy at Rome. He however rose a second time to power, but his severity made him finally so obnoxious, that the people set fire to his palace, and in his endeavour to escape he was run through the body and killed by innumerable wounds. He was afterwards hanged up by the feet, where he remained till the jews of Rome took him down and buried his corpse in the fields. Some of his writings yet remain.

LAWES (HENRY), an Englishman, eminent in music, was the son of Thomas Lawes, a vicar-choral of the church of Salisbury, and born there about 1600. In 1625, he became a gentleman of the chapel royal; and was afterwards appointed one of the private music to Charles I. In 1653, were published his "Ayres and Dialogues," &c. folio, with a preface by himself, and commendatory verses by the poet Waller, Edward and John Phillips nephews of Milton, and others. In the preface, speaking of the Italians, he acknowledges them in general to be the greatest masters of music; yet contends, that this nation has produced as able musicians as any in Europe. He censures the fondness of his age for songs in a language which the hearers do not understand; and, to ridicule it, mentions a song of his own composition, printed at the end of the book, which is nothing but an index, containing the initial words of some old Italian songs or madrigals: and this index, which read together made a strange medley of nonsense, he says, he set to a varied air, and gave out that it came from Italy, by which it passed for an Italian song. In the title-page of this book is a very fine engraving of the author's head by Faithorne.

Twenty years before, in 1633, Lawes had been chosen to assist in composing the airs, lessons, and songs of a masque, presented

presented at Whitehall on Candlemas-night, before the king and queen, by the gentlemen of the four inns of court, under the direction of Noy, the attorney-general; Hyde, afterwards earl of Clarendon; Selden, Whitelock, and others. Whitelock has given an account of it in his "Memorials," &c. Lawes also composed tunes to Mr. George Sandys's "Paraphrase on the Psalms," published in 1638; and Milton's "Comus" was originally set by him, and published in 1637, with a dedication to lord Bracy, son and heir of the earl of Bridgewater. Of the history of this elegant poem little more is known than that it was written for the entertainment of the above noble earl, and represented as a masque by his children and others; but the fact is, says Hawkins, that it is founded on a real story; for, the earl of Bridgewater, being president of Wales in 1634, had his residence at Ludlow castle in Shropshire; when lord Bracy and Mr. Egerton, his sons, and lady Alice Egerton, his daughter, passing through the Hay-Wood-forest, in Hertfordshire, were benighted, and the lady for some time lost. This accident furnished Milton with the subject of his poem; and, being a drama, was represented, in 1634, at Ludlow-castle, Lawes himself performing in it the character of attendant spirit. The music to "Comus" was never printed; and there is nothing in any of the printed copies of the poem, or in the many accounts of Milton, to ascertain the form in which it was composed.

Lawes taught music to the family of the earl of Bridgewater: he was intimate with Milton, as may be conjectured from that sonnet of the latter, "Harry, whose tuneful and well-measured song"—Peck says, that Milton wrote his masque of "Comus" at the request of Lawes, who engaged to set it to music. Most of the songs of Waller are set by Lawes; and Waller has acknowledged his obligation to him for one in particular, which he had set in 1635, in a poem, wherein he celebrates his skill as a musician. Fenton, in a note on this poem, says, that the best poets of that age were ambitious of having their verses set by this incomparable artist; who, having been educated under Signor Corperario, introduced a softer mixture of Italian airs than before had been practised in our nation. But, as Hawkins informs us, Corperario was not an Italian, but an Englishman; who, having visited Italy for improvement, upon his return Italianized his name, and affected to be called Signior Giovanni Coperario, instead of Mr. John Cooper.

He continued in the service of Charles I. no longer than till the breaking out of the civil wars; yet retained his place in the royal chapel, and composed the anthem for the coronation of Charles II. He died Oct. 21, 1662, and was buried in Westminster-

Westminster-abbey. "If," says Hawkins, "we were to judge of the merit of Lawes as a Musician from the numerous testimonies of authors in his favour, we should rank him among the first that this country has produced; but, setting these aside, his title to fame will appear to be but ill-grounded. Notwithstanding he was a servant of the church, he contributed nothing to the increase of its stores: his talent lay chiefly in the composition of songs for a single voice, and in these the great and almost only excellence is the exact correspondence between the accent of the music and the quantities of the verse; and, if the poems of Milton and Waller in his commendation be attended to, it will be found that his care in this particular is his chief praise."

LAWES (WILLIAM), brother of the former, and, like him, excellent as a musician; for, there was no instrument in use on which he could not perform with skill. He was commissary under General Gerard, in the civil war; and, to the extreme regret of the king, was killed at the siege of Chester. He was by some thought superior even to his brother. The music-room at Oxford contains two large manuscript volumes of his works in score for various instruments.

LAWSON (Sir JOHN), was the son of a person in low circumstances at Hull, and was bred to the sea. In process of time he obtained a ship by his merit, and, serving in the fleet under the parliament, was made a captain for his extraordinary desert. So long as the parliament retained their power he served with great fidelity against all their enemies; and, toward the end of the war, carried a flag, together with Penn, under Monk. On the change of government, and Cromwell's assuming the supreme power to himself, he was continued in the command; but his principles did not incline him to act so heartily under the former; for, with respect to civil government, he was known to be a republican; and his religious profession was that of a baptist. As soon as he heard of general Monk's marching to England, he determined to co-operate with him, and, conceiving nothing could be done but through the medium of the parliament, he got the fleet to declare roundly on that head; for which he received their solemn thanks. He came early and heartily into the restoration, and served under the duke of York as rear-admiral in 1665, when he sailed with a grand fleet to the coast of Holland. Toward the latter end of the engagement, which happened on June 3, that year, he was disabled from enjoying the victory he had laboured so hard to gain by a musquet shot in the knee; but did not die without the satisfaction of knowing that his country triumphed.

LAZARELLI

LAZARELLI (JOHN FRANCIS), an Italian poet, and native of Gubio, author of sonnets and satyrical verses, which have passed through more than one edition, and have considerable merit. He died in 1694.

LEAKE (RICHARD), master-gunner of England, was born at Harwich, in 1629. He distinguished himself by his skill and bravery in many actions at sea. In one of them he engaged with his two sons Henry and John against Van Trump in 1673. His ship was the *Royal Prince*, a first-rate man of war, all the masts of which were shot away, four hundred of her men killed or disabled, and most of her upper tier of guns dismounted. Whilst she was thus a wreck, a large Dutch ship of war came down upon her, with two fire-ships, meaning to burn or carry her off. Captain, afterwards Sir George Rooke, thinking her condition hopeless, ordered the men to save their lives, and strike the colours. Mr. Leake, hearing this, ordered the lieutenant off the quarter-deck, and took the command upon himself, saying, "the *Royal Prince* shall never be given up while I am alive to defend her." The chief-gunner's gallantry communicated itself to all around; the crew returned with spirit to their guns, and, under the direction of Mr. Leake and his two sons, compelled the Dutchman to sheer off, and sunk both the fireships. Leake afterwards brought the *Royal Prince* safe to Chatham; but the joy of his victory was damped by the loss of his son Henry, who was killed by his side. He was afterwards made master-gunner of England, and store-keeper of the ordnance at Woolwich. He had a particular genius for every thing which related to the management of artillery, and was the first who contrived to fire off a mortar by the blast of a piece, which has been used ever since. He was also very skilful in the composition of fire-works, which he often and successfully exhibited for the amusement of the king, and his brother the duke of York.

LEAKE (Sir JOHN), a brave and successful English admiral, was descended from the Leakes of Derbyshire, and born, in 1656, at Rotherhithe, in Surrey. His father instructed him both in mathematics and gunnery, with a view to the navy, and entered him early into that service as a midshipman; in which station he distinguished himself, under his father, at the memorable engagement between Sir Edward Spragge and Van Trump, in 1673, being then no more than seventeen. Upon the conclusion of that war soon after, he engaged in the merchants' service, and had the command of a ship two or three voyages up the mediterranean; but, his inclination lying to the navy, he did not stay long out of it. He had indeed refused a lieutenant's commission; but

this was done with a view to the place of master-gunner, which was then a place of much greater esteem than it is at present. When his father was advanced, not long after, to the command of a yacht, he gladly accepted the offer of succeeding him in the post of gunner to the *Neptune*, a second-rate man of war. This happened about 1675; and, the times being peaceable, he remained in this post, without any promotion, till 1688. Then James II. having resolved to fit out a strong fleet, to prevent the invasion from Holland, Leake had the command of the *Firedrake* fireship, and distinguished himself by several important services; particularly, by the relief of Londonderry in Ireland, which was chiefly effected by his means; for, it is to be noted, that he was in this ship in the fleet under lord Dartmouth, when the prince of Orange landed; after which, he joined the rest of the Protestant officers in an address to the prince. The importance of rescuing Londonderry from the hands of king James raised him in the navy; and, after some removes, he had the command given him of the *Eagle*, a third-rate of 70 guns. In 1692, the distinguished figure he made in the famous battle off La Hogue procured him the particular friendship of Mr. (afterwards admiral) Churchill, brother to the duke of Marlborough; and he continued to behave on all occasions with great reputation till the end of the war; when, upon concluding the peace of Ryswick, his ship was paid off Dec. 5, 1697. Mean while, he had lost his father in 1696; when, though absent, his friends had procured for him his father's places of master-gunner in England, and store-keeper of Woolwich. But he declined these places, having fixed his eye upon a commissioner's place in the navy; and, no doubt, he might have obtained it, by the interest of admiral Russel, Sir George Rooke, and Sir Cloudesly Shovel, who were all of them his friends, besides admiral Churchill; but, upon opening his mind to this last, that gentleman prevailed with him not to think of quitting the sea, and soon brought him into action there again, procuring him a commission for a third-rate of 70 guns, which he entered upon, May 1699. Afterwards, upon the prospect of a new war, he was removed to the *Britannia*, the finest first-rate in the navy, of which he was appointed, Jan. 1701, first captain of three under the earl of Pembroke, newly made lord-high-admiral of England. This was the highest station he could have as a captain, and higher than any private captain ever obtained either before or since. But, upon the earl's removal, to make way for prince George of Denmark, soon after queen Anne's accession to the throne, Leake's commission under him becoming void, May 27, 1702, he accepted of the *Association*, a second-rate, till

an opportunity offered for his farther promotion. This was not long, for, upon the declaration of war against France, he received a commission, June the 24th that year, from prince George, appointing him commander in chief of the ships designed against Newfoundland. He arrived there with his squadron in August, and, destroying the French trade and settlements, restored the English to the possession of the whole island. This gave him an opportunity of putting a considerable sum of money in his pocket, by the sale of the captures, at the same time that it gained him the favour of the nation, by doing it a signal service, without any great danger of not succeeding; for, in truth, all the real fame he acquired thereby arose from his extraordinary dispatch and diligence in the execution.

Upon his return home, he was appointed rear-admiral of the Blue, and vice-admiral of the same squadron; but declined the honour of knighthood, which, however, he accepted the following year, when he was engaged with admiral Rooke in taking Gibraltar. Soon after this, he particularly distinguished himself in the general engagement off Malaga; and, being left with a winter-guard at Lisbon for those parts, he relieved Gibraltar in 1705, which the French had besieged by sea, and the Spaniards by land, and reduced to the last extremity. He arrived Oct. 29, and so opportunely for the besieged, that two days would, in all probability, have sunk them beyond hope. For, the enemy, by the help of rope-ladders, found means to climb up the rocks, and got upon the mountains through a way that was thought inaccessible, to the number of 500 Spaniards, where they had remained several days. At the same time, they had got together a great number of boats from Cadiz, and other parts, to land 3000 men at the New Mole. These, by making a vigorous assault on the sea-side, were designed to draw the garrison to defend that attack, whilst the 500 concealed men rushed into the town; there being also a plot (as was discovered some days afterwards) for delivering it up; all which was prevented by Sir John's seasonable arrival. Feb. 1705, he received a commission, appointing him vice-admiral of the White; and, in March, relieved Gibraltar a second time. March 6, he set sail for that place; and, on the 10th, attacked five ships of the French fleet coming out of the bay, of whom two were taken, two more run ashore, and were destroyed; and baron Pointi died soon after of the wounds he received in the battle. The rest of the French fleet, having intelligence of Sir John's coming, had left the bay the day before his arrival there. He had no sooner anchored, but he received

the letter inserted below from the prince of Hesse [G]: his highness also presented him with a gold cup on the occasion. This blow struck a panic all along the whole coast, of which Sir John received the following account, in a letter from Mr. Hill, envoy to the court of Savoy: "I can tell you," says he, "your late success against Mr. Pointi put all the French coast into a great consternation, as if you were come to scour the whole mediterranean. All the ships of war that were in the road of Toulon were hauled into the harbour; and nothing durst look out for some days." In short, the effect at Gibraltar was, that the enemy, in a few days, entirely raised, and marched off, leaving only a detachment at some distance to observe the garrison, so that this important place was secured from any farther attempts of the enemy. We have hardly an instance, where the sea and land officers agreed together in an expedition; but none, where an admiral and a general have agreed like the prince and Sir John, who sacrificed all private views and passions to a disinterested regard for the public good. No difficulties, dangers, fatigues, advantages, or punctilios, could disunite them; but they acted as by a sympathy of nature, arising from a like generosity and bravery of mind. It was this that crowned their endeavours with a glorious success, which will be remembered (with those of Elliot in 1782) while Gibraltar remains a part of the British possessions; and that, it is hoped, will be as long as trade and navigation continue to flourish [H].

The same year, 1705, Sir John was engaged in the reduction of Barcelona; after which, being left at the head of a squadron in the mediterranean, he concerted an expedition to surprize the Spanish galleons in the bay of Cadiz; but this proved unsuccessful, by the management of the confederates. In 1706, he relieved Barcelona, reduced to the last extremity, and thereby occasioned the siege to be raised by king Philip. This was so great a deliverance of his competitor, king Charles, afterwards emperor of Germany, that he annually commemorated it, by a public thanksgiving on the 26th of May, as long as he lived. The raising of the siege was

[G] "Sir; I expected with great impatience this good opportunity to express my hearty joy for your great and good success at this your second appearing off this place, which, I hope, hath been the first stroke towards our relief; the enemy, since five days, having begun to withdraw their heavy cannon, being the effects only to be ascribed to your conduct and care. 'Tis only to you the public owes, and will owe, so many great and happy

consequences of it: and I in particular cannot express my hearty thanks and obligations I lie under. I am, with great sincerity and respect, &c.

George, prince of Hesse."

[H] This important action is attributed to lord Peterborough by Dr. Friend, in his account of that earl's conduct in Spain; which is corrected by Mr. Boyer, in his "Life of Queen Anne," p. 219.

attended

attended with a total eclipse of the sun, which did not a little increase the enemy's consternation, as if the heavens concurred to defeat and shame the designs of the French, whose monarch had assumed the sun for his device; in allusion to which, the reverse of the medal, struck by queen Anne on this occasion, represented the sun in eclipse over the city and harbour of Barcelona. Presently after this success at Barcelona, Sir John reduced the city of Carthage, whence, proceeding to those of Alicante and Joyce, they both submitted to him; and he concluded the campaign of that year with the reduction of the city and island of Majorca. Upon his return home, prince George of Denmark presented him with a diamond-ring, of 400*l.* value; and he had the honour of receiving a gratuity of 1000*l.* from the queen, as a reward for his services. Upon the unfortunate death of Sir Cloudesly Shovel, 1707, he was advanced to be admiral of the White, and commander in chief of her majesty's fleet. In this command he returned to the mediterranean, and, surprizing a convoy of the enemy's corn, sent it to Barcelona, and thereby saved that city and the confederate army from the danger of famine, in 1708. Soon after this, convoying the new queen of Spain to her consort, king Charles, he was presented by her majesty with a diamond-ring of 300*l.* value. From this service he proceeded to the island of Sardinia, which being presently reduced by him to the obedience of king Charles, that of Minorca was soon after surrendered to the fleet and land-forces.

Having brought the campaign to so happy a conclusion, he returned home; where, during his absence, he had been appointed one of the council to the lord-high-admiral, and was likewise elected member of parliament both for Harwich and Rochester, for the latter of which he made his choice. Dec. the same year, he was made a second time admiral of the fleet. May 1709, he was constituted rear-admiral of Great Britain, and appointed one of the lords of the admiralty in December. Upon the change of the ministry in 1710, lord Orford resigning the place of first commissioner of the admiralty, Sir John Leake was appointed to succeed him; but he declined that post, as too hazardous, on account of the divisions at that juncture. In 1710, he was chosen a second time member of parliament for Rochester, and made admiral of the fleet the third time in 1711, and again in 1712, when he conducted the English forces to take possession of Dunkirk. Before the expiration of the year, the commission of admiral of the fleet was given to him a fifth time. He was also chosen for Rochester a third time. Upon her majesty's decease, Aug. 1, 1714, his post of rear-admiral was de-

terminated; and he was superseded as admiral of the fleet by Mathew Aylmer, esq. Nov. 5. In the universal change that was made in every public department, upon the accession of George I. admiral Leake could not expect to be excepted. After this he lived privately; and, building a little box at Greenwich, spent part of his time there, retreating sometimes to a country house he had at Beddington in Surrey. When a young man, he had married a daughter of captain Richard Hill of Yarmouth; by whom he had one son, an only child, whose misconduct had given him a great deal of uneasiness. Aug. 1719, he was seized with an apoplectic disorder; but it went off without any visible ill-consequence. Upon the death of his son, which happened in March following, after a lingering incurable disorder, he discovered a more than ordinary affliction; nor was he himself ever right well after; for he died in his house at Greenwich, Aug. 1, 1720, in his 65th year. By his will, he devised his estate to trustees for the use of his son during life; and, upon his death without issue, to captain Martyn, who married his wife's sister, and his heirs.

LEAKE (STEPHEN MARTIN, esq.), son of captain Martin, went through different ranks in the Heralds' Office till he came to be Garter. He was the first person who wrote professedly on our English coins, two editions of his "Historical Account," of which were published by him with plates, under the title of "Nummi Britannici Historia, London, 1726," 8vo; the second, much improved, London, 1745, 8vo. He printed, in 1750, "The Life of Sir John Leake, knt. Admiral of the Fleet," &c.; to whom he was indebted for a considerable estate, which the admiral devised to trustees for the use of his son for life; and, upon his death, to captain Martin, (who married lady Leake's sister,) and his heirs; by which means it came to the captain's son, who, in gratitude to the memory of Sir John Leake, wrote an accurate account of his life, of which only 50 copies were printed. In 1766, he printed also 50 copies of "The Statutes of the Order of the Garter," 4to. He died, at his house called Leake's Grove, at Mile-End, Middlesex, March 24, 1773; and was buried the 31st in his chancel in the parish-church of Thorp in Essex, of which manor he was lord.

LEAPOR (MARY). She was born in Northamptonshire, 1712, her father having been many years gardener to a gentleman in that county. Her education was suitable to the humble rank in which providence had placed her; but her attainments were superior to any thing that could have been expected. Her unaffected modesty kept her merit concealed till.

was a period too late for her to reap any temporal emoluments from them; for, in the twenty-fourth year of her age, she was seized with the measles, which put an end to her life, 1735. On her death-bed, she delivered to her father a bundle of papers, containing a variety of original poems, which have been since published in 2 vols. 8vo. Some of these poems are equal to the best of Mrs. Rowe's, particularly, "The Temple of Love," a dream.

LEBID, the most ancient Arabian poet since the time of Mahomet, and employed by that impostor to answer the satirical compositions which were published against him. He died, as it is said, at the prodigious age of 140; and his works were so highly esteemed by his countrymen, that they were fixed on the gates of the temple at Mecca.

LE BLANC (MARCEL), a Jesuit, and one of the fourteen sent by Lewis XIV. to Siam. He died at Mosambique, and published a "History of the Revolution of Siam," in two vols. the last of which contains remarks very important to navigators.

LECTIUS (JAMES), a native of Geneva, of which place he was four times syndic, and where he enjoyed great reputation. He was a very learned and ingenious man, an original poet, and respectable critic. He published several works, but that best known is his collection, called "*Poetæ Græci Veteres*," in two volumes, folio. Lectius died in 1612.

LEE (NATHANIEL), an English dramatic poet, was the son of a clergyman, and bred at Westminster-school under Dr. Busby, whence he removed to Trinity-college, in Cambridge, and became scholar upon that foundation in 1668. He proceeded B. A. the same year; but, not succeeding to a fellowship, quitted the university, and came to London, where he made an unsuccessful attempt to become an actor, in 1672. The part he performed was Duncan in Sir William Davenant's alteration of *Macbeth*. Failing in this design, he had recourse to his pen for support; and, having a genius for the drama, composed a tragedy, called "*Nero Emperor of Rome*," in 1675; which being well received, he pushed on the same way, producing a new play almost every year, till 1681. He read his pieces to the actors with an elocution which was so much admired by them, that he was tempted to try his talents for acting; but the trial soon convinced him, that he should never succeed in that character. This mortification must needs be very sensibly felt, for Lee was not only careless in his oeconomy, a foible incident to the poetic race, but extravagant to that degree as to be frequently plunged into the lowest depths of misery; his wit and genius were also of the same unlucky turn, turgid, unbridled, and

apt to break the bounds of sense. Thus gifted by nature he left the reins loose to his imagination, till at length indigence and poetical enthusiasm transported him into madness; so that, Nov. 1684, he was taken into Bedlam, where he continued four years under care of the physicians. He was discharged in April, 1688, being so much recovered as to be able to return to his occupation of writing for the stage; and he produced two plays afterwards, "The Princess of Cleve," in 1689, and "The Massacre of Paris," in 1690. However, notwithstanding the profits arising from these performances, he was this year reduced to so low an ebb, that a weekly stipend of ten shillings from the theatre royal was his chief dependence. He was not so clear of his phrenzy as not to suffer some temporary relapses; and perhaps his untimely end might be occasioned by one. He died this year, 1690, as it is said, in a drunken frolic, by night, in the street, and was interred in the parish of St. Clement Danes, near Temple-Bar. He is the author of eleven plays, all acted with applause, and printed as soon as finished, with dedications of most of them to the earls of Dorset, Mulgrave, Pembroke, the duchesses of Portsmouth and Richmond, as his patrons. Addison declares, that among our modern English poets there was none better turned for tragedy than Lee, if, instead of favouring his impetuosity of genius, he had restrained and kept it within proper bounds. His thoughts are wonderfully suited to tragedy, but frequently lost in such a cloud of words, that it is hard to see the beauty of them. There is infinite fire in his works, but so involved in smoke, that it does not appear in half its lustre. He frequently succeeds in the passionate parts of the tragedy, but more particularly where he slackens his efforts, and eases the style of those epithets and metaphors with which he so much abounds. His "Rival Queens" and "Theodosius" still keep possession of the stage. These plays excel in moving the passions, especially love. He is said to be particularly a master in that art; and, for that reason, has been compared to Ovid among the ancients, and to Otway among the moderns. Dryden prefixed a copy of commendatory verses to the "Rival Queens;" and Lee joined with that laureat in writing the tragedies of the "Duke of Guise" and "Ædipus."

LEGGÉ. (GEORGE), baron of Dartmouth, an eminent naval commander, was the eldest son of colonel William Legge, groom of the bed-chamber to king Charles I. and brought up under the brave admiral Sir Edward Spragge. He entered the navy at seventeen years of age, and, before he was twenty, his gallant behaviour recommended him so effectually to king Charles II. that, in 1667, he promoted him

him to the command of the Pembroke. In 1671, he was appointed captain of the Fairfax, and the next year removed to the Royal Catharine, in which ship he obtained a high reputation, by beating off the Dutch after they had boarded her, though the ship seemed on the point of sinking; and then finding the means of stopping her leaks, he carried her safe into port. In 1673, he was made governor of Portsmouth, master of the horse, and gentleman to the duke of York. Several other posts were successively conferred upon him, and, in December, 1682, he was created baron of Dartmouth. The port of Tangier having been attended with great expence to keep the fortifications in repair, and to maintain in it a numerous garrison to protect it from the Moors, who watched every opportunity of seizing it, the king determined to demolish the fortifications, and bring the garrison to England; but the difficulty was to perform it without the Moors having any suspicion of the design. Lord Dartmouth was appointed to perform this difficult affair, and, for that purpose, was, in 1683, made governor of Tangier, general of his majesty's forces in Africa, and admiral of the fleet. At his arrival he prepared every thing necessary for putting his design in execution, blew up all the fortifications, and returned to England with the garrison; soon after which, the king made him a present of ten thousand pounds. When James II. ascended the throne, his lordship was created master of the horse, general of the ordnance, constable of the Tower of London, captain of an independent company of foot, and one of the privy-council. That monarch placed the highest confidence in his friendship; and, on his being thoroughly convinced that the prince of Orange intended to land in England, he appointed him commander of the fleet; and, had he not been prevented by the wind and other accidents from coming up with the prince of Orange, a bloody engagement would doubtless have ensued.

After the Revolution he retired from public business; but his always expressing a high regard for the abdicated king rendered him suspected of carrying on a correspondence with him; upon which he was committed to the Tower. While he was there, the sailors gave a proof how much he was beloved by them. A report had for some time prevailed, that he was ill-used in the Tower, on which they assembled in great numbers on Tower-hill, and expressed their resentment in such terms, that it was thought expedient to desire the lord Dartmouth to confer with them; which he accordingly did, and fully satisfied them that the report had not the least foundation; whereupon they gave a loud huzza, and immediately

immediately dispersed. He died in the Tower, on the 25th of October, 1691, in the forty-fourth year of his age.

LEIBNITZ (GODFREY WILLIAM DE), was born at Leipzig, July 4, 1646. His father, Fræderic Leibnitz, was professor of moral philosophy, and secretary to that university; but did not survive the birth of his son above six years. His mother put him under Mess. Homschucius and Bachuchius, to teach him Greek and Latin; and he made so quick a progress, that, great as his master's hopes were, he surpassed them all. Returning home, where there was a well-chosen library left by his father, he read with attention the ancient authors, and especially Livy. The poets also had a share in his studies, particularly Virgil; and he had himself so good a talent for versifying, that he is said to have composed, in one day's time, a poem of three hundred lines without an elision. He entered upon his academical studies at fifteen; and to that of polite literature joining philosophy and the mathematics, he studied the former under James Thomafius, and the latter under John Kuhnus, at Leipzig. He afterwards went to Jena, where he heard the lectures of professor Bohnius upon polite learning and history, and those of Falcknerius in the law. At his return to Leipzig, in 1663, he maintained, under Thomafius, a thesis, "*De Principiis Individuationis*." In 1664, he was admitted master of arts; and, observing the use of philosophy in illustrating the law, he maintained several philosophical questions out of the "*Corpus Juris*." At the same time, he applied himself particularly to the study of the Greek philosophers, and engaged in the task of reconciling Plato with Aristotle; as he afterwards attempted a like reconciliation between Aristotle and Des Cartes. He was so intent on these studies, that he spent whole days in meditating in a forest near Leipzig.

However, his views were chiefly fixed upon the law, which was his principal object. He commenced bachelor in that faculty in 1665, and the year after supplicated for his doctor's degree; but was denied, as not being of sufficient standing. It is true, he was then no more than twenty; but this objection has been thought a mere pretence to cover the true reason; which, it is said, was his rejecting the principles of Aristotle and the schoolmen, against the received doctrine of that time. Resenting the affront, he went to Altorf, where he maintained a thesis, "*De Casibus perplexis*," with so much reputation, that he not only obtained his doctor's degree, but had an offer of being made professor of law extraordinary. This, however, was declined; and he went from Altorf to Nuremberg, to visit the learned in that university. He had heard of some literati there, who were

engaged in the pursuit of the philosopher's stone; and his curiosity was raised, to be initiated into their mysteries. For this purpose, he drew up a letter in their jargon, extracted out of books of chemistry; and, unintelligible as it was to himself, addressed it to the director of that society, desiring to be admitted a member. They were satisfied of his merit, from the proofs given in his letter; and not only admitted him into their laboratory, but even requested him to accept the secretaryship, with a stipend. His office was, to register their processes and experiments, and to extract from the books of the best chemists such things as might be of use to them in their pursuits.

About this time, baron Boinebourg, first minister of the elector of Mentz, passing through Nuremberg, met our virtuoso at a common entertainment; and conceived so great an opinion of his parts and learning from his conversation, that he advised him to apply himself wholly to law and history; giving him at the same time the strongest assurances, that he would engage the elector, John Philip Schonborn, to send for him to his court. Leibnitz accepted the kindness, promising to do his utmost to render himself worthy of such a patronage; and, to be more within the reach of its happy effects, he repaired to Francfort upon the Maine, and in the neighbourhood of Mentz. In 1668, John Casimir, king of Poland, resigning his crown, the elector Palatine, among others, became a competitor for that dignity; and, while baron Boinebourg went into Poland to manage the elector's interests, Leibnitz wrote a treatise, to shew, that the Polonois could not make choice of a better person for their king. This piece did him great honour: the elector Palatine was extremely pleased with it, and invited our author to his court. But baron Boinebourg, resolving to provide for him at the court of Mentz, would not suffer him to accept this last offer from the Palatine; and presently obtained for him the post of counsellor of the chamber of review to the elector of Mentz. Baron Boinebourg had some connexions at the French court; and, although he had a son at Paris, yet that son was not of years to be trusted with the management of his affairs there; he therefore begged Mr. Leibnitz to undertake that charge.

Our young statesman was charmed with this opportunity of shewing his gratitude to so zealous a patron, and set out for Paris in 1672. He also proposed several other advantages to himself in this tour, and his views were not disappointed. He saw all the literati in that metropolis, made an acquaintance with the greatest part of them, and, besides, applied himself with vigour to the mathematics, in which study he had

had not then made any considerable progress. He tells us himself, that he owed his advancement therein principally to the works of Pascal, Gregory, St. Vincent, and, above all, to the excellent treatise of Huygens, "*De Horologio oscillatorio.*" In this course, having observed the imperfection of Pascal's arithmetical machine, which, however, Pascal did not live to finish, he invented a new one, as he called it; the use of which he explained to Mr. Colbert, who was extremely pleased with it; and, the invention being approved likewise by the academy of sciences, he was offered a seat there as pensionary member. In short, he might have settled very advantageously at Paris, if he would have turned Roman Catholic; but he chose to stick to the Lutheran religion, in which he was born. In 1673, he lost his patron, M. de Boinebourg; and, being at liberty by his death, took a tour to England, where he became acquainted with Oldenburg, secretary, and John Collins, fellow of the Royal Society, from whom he received some hints of the invention of the method of fluxions, which had been discovered, in 1664 or 1665, by Sir Isaac Newton [1].

While he was in England, he received an account of the death of the elector of Mentz, by which he lost his pension; and, upon this, he returned to France, whence he wrote to the duke of Brunswick Lunenburg, to inform him of his circumstances. That prince sent him a very gracious answer,

[1] The right to this invention is so interesting to our country, that we must not omit this occasion of asserting it. The state of the dispute between the competitors, Leibnitz and Newton, is as follows: Newton discovered it in 1665 and 1666, and communicated it to Dr. Barrow in 1669. Leibnitz said, he had some glimpses of it in 1672, before he had seen any hint of Newton's prior discovery, which was communicated by Mr. Collins to several foreigners in 1673; in the beginning of which year Leibnitz was in England, and commenced an acquaintance with Collins, but at that time only claimed the invention of another differential method, properly so called, which indeed was Newton's invention; mentioning no other till June 1677: and this was a year after a letter of Newton's, containing a sufficient description of the nature of the method, had been sent to Paris, to be communicated to him. However, nothing of it was printed by Sir Isaac; which being observed by the other, he first printed it, under the name of the Differential, and sometimes

the Infinitesimal method, in the "*Acta Eruditorum Lipsiæ*, for the year 1684." And, as he still persisted in his claim to the invention, Sir Isaac, at the request of George I. gave his majesty an account of the whole affair, and sent Leibnitz a defiance in express terms, to prove his assertion. This was answered by Leibnitz, in a letter which he sent by Mr. Remond at Paris, to be communicated to Sir Isaac, after he had shewn it in France: declaring, that he took this method in order to have indifferent and intelligent witnesses. That method being disliked by Sir Isaac, who thought that London, as well as Paris, might furnish such witnesses, he resolved to carry the dispute no farther; and, when Leibnitz's letter came from France, he refused it, by remarks which he communicated only to some of his friends; but, as soon as he heard of Leibnitz's death, which happened six months after, he published Leibnitz's letter, with his own remarks, by way of supplement to Raphson's "*History of Fluxions.*"

affording him of his favour, and, for the present, appointed him counsellor of his court, with a salary; but gave him leave to stay at Paris, in order to complete his arithmetical machine. In 1674, he went again to England, whence he passed, through Holland, to Hanover, where he designed to settle. From his first arrival there, he made it his business to enrich the library of that prince with the best books of all kinds. That duke dying in 1679, his successor, Ernest Augustus, then bishop of Osnabrug, afterwards George I. shewed our counsellor the same favour as his predecessor had done, and directed him to write the history of the house of Brunswick. Leibnitz undertook the task; and, travelling through Germany and Italy to collect materials, returned to Hanover in 1690. with an ample harvest. While he was in Italy, he met with a pleasant adventure, which might have proved a more serious affair. Passing in a small bark from Venice to Mesola, there arose a storm, during which, the pilot, imagining he was not understood by a German, whom being a Heretic he looked on as the cause of the tempest, proposed to strip him of his cloaths and money, and throw him overboard. Leibnitz hearing this, without discovering the least emotion, pulled out a set of beads, and turned them over with a seeming devotion. The artifice succeeded; one of the sailors observing to the pilot, that, since the man was no Heretic, he ought not to be drowned. In 1700, he was admitted a member of the Royal Academy of Sciences at Paris. The same year, the elector of Brandenburg, afterwards king of Prussia, founded an academy at Berlin, by the advice of Leibnitz, who was appointed perpetual president of it; and, though his other affairs did not permit him to reside constantly upon the spot, yet he made ample amends by the treasures with which he enriched their memoirs, in several dissertations upon geometry, polite learning, natural philosophy, and physic. He also projected to establish at Dresden another academy like that at Berlin. He communicated his design to the king of Poland in 1703, who was well pleased with it; but the troubles, which arose shortly after in that kingdom, hindered it from being carried into execution.

Besides these projects to promote learning, there is another still behind of a more extensive view, both in its nature and use: he set himself to invent a language so easy and so perspicuous, as to become the common language of all nations of the world. This is what is called, "The Universal Language;" and the design occupied the thoughts of our philosopher a long time. The thing had been attempted before by d'Algarme, and Dr. Wilkins; but Leibnitz did not approve of their method, and therefore attempted a new one.

one. His predecessors, in his opinion, had not reached the point: they might indeed enable nations, who did not understand each other, to correspond easily together; but they had not attained the true real characters, which would be the best instruments of the human mind, and extremely assist both the reason and memory. These characters, he thought, ought to resemble, as much as possible, those of algebra, which are simple and expressive, and never superfluous and equivocal, but whose varieties are grounded on reason. In order to hasten the execution of this vast project, he employed a young person to put into a regular order the definitions of all things whatsoever; but, though he laboured in it from 1703, yet his life did not prove sufficient to complete it [K]. In the mean time, his name became famous all over Europe; and his merit was rewarded by other princes, besides the elector of Hanover. In 1711, he was made aulic counsellor to the emperor; and the czar of Moscow appointed him privy-counsellor of justice, with a pension of a thousand ducats [L]. Leibnitz undertook at the same time to establish an academy of sciences at Vienna; but that project miscarried; a disappointment which some have ascribed to the plague. However that be, it is certain he only had the honour of attempting it, and the emperor rewarded him for it with a pension of 2000 florins, promising him to double the sum, if he would come and reside at Vienna; with which he would have complied, but death did not give him an opportunity. Meanwhile, the history of Brunswick being interrupted by other works which he wrote occasionally, he found, at his return to Hanover, in 1714, that the elector had appointed Mr. Eccard for his colleague in that history. The elector was then raised to the throne of Great Britain; and, soon after his arrival, the electoral princess, then princess of Wales, and afterwards queen Catharine, engaged Leibnitz in a dispute with Dr. Samuel Clarke upon the subject of free-will, the reality of space, and other philosophical subjects. This controversy was carried on by letters, which passed through her royal highness's hands, and ended only with the death of Leibnitz, Nov. 14, 1716, occasioned by the gout and stone, at 70.

As to his character and person, he was of a middle stature, and of a thin habit. He had a studious air, and a sweet aspect, though short-sighted. He was indefatigably in-

[K] He speaks, in some places, of an alphabet of human thoughts, which he was contriving, which, it is very probable, had some relation to his universal language.

[L] The particulars we have in the

"Recueil de Littérature," printed at Amsterdam, in 1740; which also says, that Leibnitz refused the place of keeper of the Vatican library, offered him by cardinal Casanata, while he was at Rome.

dustrious, and so continued to the end of his life. He ate and drank little. Hunger alone marked the time of his meals, and his diet was plain and strong. He loved travelling, and different climates never affected his health. In order to impress upon his memory what he had a mind to remember, he wrote it down, and never read it afterwards. His temper was naturally choleric, and the first motions were very hot; but, after that was over, he generally took care to restrain it. He had the glory of passing for one of the greatest men in Europe, and he was sufficiently sensible of it. He was solicitous in procuring the favour of princes, which he turned to his own advantage, as well as to the service of learning. He was affable and polite in conversation, and greatly averse to disputes. He was thought to love money, and is said to have left sixty thousand crowns, yet no more than fifteen or twenty thousand out at interest; the rest being found in crown pieces and other specie, hoarded in corn-sacks. He always professed himself a Lutheran, but never went to sermons; and, in his last sickness, being desired by his coachman, who was his favourite servant, to send for a minister, he would not hear of it, saying he had no occasion for one. He was never married, and never attempted it but once, when he was about fifty years old; and the lady, desiring time to consider of it, gave him an opportunity of doing the same; which produced this conclusion, "that marriage was a good thing, but a wise man ought to consider of it his life." Mr Lœfser, son of his sister, was his sole heir, whose wife died suddenly with joy at the sight of so much money left them by their uncle. It is said he had a natural son in his youth, who afterwards lived with him, was serviceable to him in many ways, and had a considerable share in his confidence. He went by the name of William Dinniger, and extremely resembled his father.

He wrote several pieces, of which the titles are, "*Specimina Juris*;" "*Specimen Difficultatis in Jure, seu Dissertatio de Casibus perplexis*;" "*Specimen Encyclopædiæ in Jure, seu Questiones Philosophiæ amœniores ex Jure collectæ*;" "*Specimen Certitudinis seu Demonstrationum in Jure exhibitum in Doctrina Conditionum*;" "*Specimen Dissertationum politicarum pro eligendo Rege Polonorum*;" "*Nova Methodus discendæ docendæque Jurisprudentiæ*;" "*Corporis Juris reconcinnandi Ratio*;" "*Marii Nazolii de veris Principiis et vera ratione philosophandi contra Philosophos, cum Prefatione & Notis G. G. Leibnitzii*;" "*Sacrosancta Trinitas per nova Inventa Logicæ defensa*;" This was written against the Socinians. "*Confessio Naturæ contra Atheos*;" "*Nova Hypothesis physica, seu theoria Motus*."

Concreti abstracti;" "Notitia Opticæ promotæ;" It contains a new method of polishing telescope-glasses; is addressed to Spinoza, and published in the posthumous works of that author. "Cæsarini Furstnerii de Jure Suprematus ac Legationis Principum Germaniæ;" "Entretiens de Philarete & Eugene sur la Question du Tems agitée à Nimique, touchant le Droit d'Ambassade des Electeurs & Princes d'Empire;" an abridgement of the preceding. "De Arte combinatoriâ;" "De la Tolérance des Religions;" "Lettres de M. de Leibnitz, & Responses de Pellisson," he is for toleration, and Pellisson against it. "Codex Juris Gentium diplomaticus, in quo Tabulæ authenticæ Actorum publicorum pleræque ineditæ vel selectæ continentur;" The several pieces, which are digested in order of time, begin with the year 1396, and end in 1499. Our author also published, in 1693, a small tract concerning the state of Germany, such as it may be supposed to have been before we have any account in history; to which he gave the title of "Protegea;" "Novissima Sinica Historiam nostri Temporis illustratura;" "Lettre sur la Connexion des Maisons de Brunswick & d'Este;" "Accessiones historicæ, quibus utilia superiorum Historiis illustrandis Scripta Monumentaque nondum hætenus indita, inque iis Inscriptores diu desiderati continentur;" "Accession. historic. Tomus secundus, continens notissimum Chronicon Alberici Monachi trium Fontium;" "Specimen Historicæ arcanae, sive Anecdota de Vita Alexand. VI. Papæ;" "Mantissa Codicis Juris Gentium diplomatici;" "Scriptores Rerum Brunswicensium Illustrationi inservientes antiqui omnes & Religionis Reformatione priores, Hanov. 1707;" fol. 3 vols. "Essai de Theodicaï sur la Bonté de Dieu, sur la Liberté de l'Homme, & sur l'Origine du Mal, Amst. 1710," 2 tom. 12mo. In this work our author appears to be a fatalist, agreeably to the principles of Spinoza: it was undertaken at the request of the queen of Prussia, in the view of answering Bayle, with which he complied; but we are told by M. Praff, that our author was of the same opinion as Bayle; while, on the other hand, father Tourne mine assures us, that our author, in this piece, wrote his own sentiments. "De Origine Francorum Disquisitio;" "L'Anti-Jacobite, 1715;" "Response de Baron de la Hontan à la Lettre d'un particulier opposée au manifeste de S. M. le Roy de la Grand Bretagne, comme l'Electeur contre le Saxe;" "Collectanea etymologica Illustrationi Linguarum veteris Celticæ, Germanicæ, Gallicæ, aliarumque inservientia, cum Prefatione Georgii Eckardi;" "Recueil de divers écrits composés par feu M. Leibnitz et Mr. Clarke, in 1715 & 1716, sur la Physique & la Religion naturelle, en Anglois

Anglois & François, Londres, 1717," 8vo. and in German at Francof. 1720, 8vo." "*Otium Hanoveranum, sive Miscellanea ex Ore & Schedis G. G. Leibnitzii quondam notata et descripta, &c.* Lipsiæ, 1718," 8vo. "*Recueil de diverses Pieces sur la Philosophie, la Religion naturelle, l'Histoire, les Mathématiques, &c.* par Mess. Leibnitz, Clarke, Newton, & autres célèbres Auteurs, Amst. 1720," 2 tom. 8vo. to which was added a third afterwards. Leibnitz also wrote the history of Balaam, in which he endeavours to prove, that what is related of that prophet did not happen really, but in a dream. M. G. Hanschius collected, with great care, every thing that Leibnitz had said, in different passages of his works, upon the principles of philosophy, and formed a complete system under the title of "*G. G. Leibnitzii Principia Philosophiæ More geometrico demonstrata, &c.* 1728," 4to. There came out a collection of our author's letters in 1734 and 1735, under this title: *Epistolæ ad diversos theologici, juridici, medici, philosophici, mathematici, historici, & philologici, Argumenti e MSS. Auctores: cum Annotationibus suis primum divulgavit Chritian Cortholtus.*"

LEIGH (Sir EDWARD), a very learned Englishman, was born at Shawell, in Leicestershire, and educated at Magdalen-hall, Oxford. He was a member of the Long Parliament, and one of the members of the house of commons who were appointed to sit in the assembly of divines. He was afterwards colonel of a regiment for the parliament; but, in 1648, was numbered among the presbyterians who were turned out; and, in December, he was imprisoned. From this period to the Restoration, he employed himself in writing a considerable number of learned and valuable books, which shewed profound learning, a knowledge of the languages, and much critical sagacity. Sir Edward died at his house called Rushall Hall, in Staffordshire, June 2, 1671; and was buried in the chancel of Rushall-church.

LEIGH (CHARLES), an eminent naturalist, and born at Grange, in Lancashire. He practised physic with considerable success, and was fellow of the Royal Society, at a time when such distinction was considered as more appropriate to real talents and learning than at present. He published an account of the natural history of Lancashire, Cheshire, and Derby. He was also the author of a history of Virginia, as well as of some tracts on mineral waters. He died in the beginning of this century.

LEIGHTON (ROBERT), an eminent Scotch divine, was minister of a church near Edinburgh in the distracted times

of Cromwell's usurpation; and exhorted his parishioners to live together in charity, and not to trouble themselves with religious and political disputes. When the ministers were called over yearly in the synod, it was commonly asked, "whether they had preached to the times?" "For God's sake," answered Leighton, "when all my brethren preach to the times, suffer one poor priest to preach about eternity." His moderation gave offence; and, finding his labours of no service, he retired to a life of privacy. By the unanimous voice of the magistrates, he was called soon after from his retirement to preside over the college of Edinburgh; where, during the space of ten years, he displayed all the talents of a prudent, wise, and learned governor. Soon after the Restoration, when that ill-judged business, the introduction of episcopacy into Scotland, was resolved on, Leighton was consecrated bishop of Dunblane. At his entrance upon his office, he gave an early instance of moderation. Sharp, and the other bishops, intended to enter Edinburgh in a pompous manner. Leighton remonstrated against it; but, finding what he said had no weight, he left them at Morpeth, and went to Edinburgh alone. He soon saw the violent turn which the councils of the times were taking, and did all in his power to oppose it. "How can these men," said Sharp, with his usual vehemence, "expect moderation from us, when they themselves imposed their covenant with so much zeal and tyranny on others?" "For that very reason," answered Leighton mildly, "let us treat them with gentleness, and shew them the difference between their principles and ours."

In his own diocese Leighton set the example, where he was revered even by the most rigid of the opposite party. He went about preaching, without any appearance of pomp, gave all he had to the poor, and removed none of the ministers, however exceptionable he might think their political principles. But, finding this contributed very little to the promotion of the great scheme that was carrying on, and that his brethren would not be induced to join, as he thought, properly in the work, he went to the king, and resigned his bishopric; telling him, that "he would not have a hand in such oppressive measures, were he sure to plant the Christian religion in an infidel country by them; much less, when they tended only to alter the form of church-government." The king and council, partly induced by the remonstrances of this good bishop, and partly by their own observations, resolved to carry on the business in Scotland on a different plan; and, with this view, Leighton was persuaded to accept
the

the archbishopric of Glasgow. In this station he made one effort more, but found it was not in his power to stem the violence of the times. In little more than a year, he resigned his archbishopric, and retired into Suffex, where he devoted himself wholly to religion, and acts of piety. He died in 1684. He was a man of a most amiable disposition; strict in his life; polite, chearful, and engaging, in his manners; of excellent parts, and profoundly learned. He has left many sermons and useful tracts, which are in very great esteem.

LEIGHTON (ALEXANDER). He was born at Edinburgh, 1587, and educated in the university of that city, under the direction of the pious and learned Mr. Rollock. In 1683, he took the degrees of M. A. and was appointed professor of moral philosophy in his own college, a place which he enjoyed till the lauration of his class, 1613. At that time he came to London, and procured a lectureship, which he enjoyed till 1629, when he wrote two books, the one entitled, "Zion's Plea," and the other, "The Looking-Glass of the Holy War." This brought him under the vengeance of the star-chamber; and he received sentence to have his nose slit, his ears cut, to be whipped once from Newgate to Aldgate, and once to Tyburn; after which he was to be imprisoned for life. Before the execution of this dreadful sentence could take place, he made his escape from the Fleet-prison, but was apprehended at Luton in Bedfordshire; and, being brought back to London, he suffered the dreadful sentence of the star-chamber, with some circumstances of inhuman barbarity. After eleven years imprisonment in the Fleet, he was set at liberty by the parliament, 1640, and appointed keeper of Lambeth-palace, which, at that time, was made use of as a state-prison. There he remained till 1644, when he died rather insane of mind from the hardships he had suffered, aged 57. He has no works extant, except those already mentioned.

LELAND (JOHN), the first and last antiquary-royal in England, was a native of London, and bred at St. Paul's school there under the famous William Lilly. Having lost both his parents in his infancy, he found a foster-father in one Mr. Thomas Myles, who both maintained him at school, and sent him thence to Christ's-college in Cambridge. Of this society, it is said, he became fellow; yet, it is certain that he afterwards removed to Oxford, and spent several years in All-souls-college; there pursuing his studies with great assiduity, especially in the Greek language. For farther improvement, he travelled to Paris, where he had the conversation and instruction of Budæus, Faber, Paulus Æmilius,

Ruellius, and Francis Sylvius; by whose assistance he perfected himself in the Latin and Greek tongues. He also learned French, Italian, and Spanish, before his return home; so that he was esteemed an accomplished scholar. Going into orders, king Henry VIII. made him one of his chaplains, gave him the rectory of Popeling in the marches of Calais, appointed him his library-keeper, and dignified him with the title of his antiquary. In consequence whereof his majesty, in 1533, granted him a commission, under the great seal, to make search after England's antiquities, and peruse the libraries of all cathedrals, abbeys, priories, colleges, and places, where records, writings, and secrets of antiquity were repositied. For this purpose, having obtained, in 1536, a dispensation for non-residence upon his living at Popeling, he spent above six years in travelling about England and Wales, and collecting materials for the history and antiquities of the nation. He entered upon his journey with the greatest eagerness; and, in the execution of his design, was so inquisitive, that, not content with what the libraries of the respective houses afforded, nor with what was recorded in the windows and other monuments belonging to cathedrals and monasteries, &c. he wandered from place to place, where he thought there were any footsteps of Roman, Saxon, or Danish buildings, and took particular notice of all the tumuli, coins, inscriptions, &c. In short, he travelled every where, both by the sea-coasts and the midland parts, sparing neither pains nor cost; insomuch that there was scarcely either cape or bay, haven, creek, or pier, river, or confluence of rivers, breaches, washes, lakes, meres, fenny waters, mountains, valleys, moors, heaths, forests, chaces, woods, cities, boroughs, castles, principal manor-places, monasteries, and colleges, which he had not seen, and noted a whole world of things very memorable.

Leland did not only search out and rescue antique monuments of literature from the destructive hands of time, by a faithful copy and register of them, but likewise saved many from being despoiled by the hands of men. In those days the English were very indifferent and negligent in this particular: they took little heed and less care about these precious monuments of learning; which being perceived by foreigners, especially in Germany, young students were frequently sent thence, who cut them out of the books in the libraries; and then, returning home, published them as monuments of their own country. This pilferage, together with the havock made of them at the dissolution of the monasteries, was observed by our antiquary with great regret; whereupon he wrote

wrote a letter to Cromwell, then secretary of state, begging his assistance to bring to light many ancient authors buried in dust, and sending them to the king's library. His majesty, he knew well, had no little esteem for them; and his highness also gave very agreeable proofs of his having no less esteem for their preserver, who, presently after the finishing of his travels, was presented by his royal master, in 1542, to the rich rectory of Haseley in Oxfordshire. The same patron, in 1543, preferred him to a canonry of King's college, now Christ-church, in Oxford; and, about the same time, collated him to a prebend in the church of Sarum; and, though he lost the canonry of Christ-church in 1545, upon the surrendry of that college to the king, and had no pension allowed him in the lieu of it, as other canons had, yet it was made up to him in preferment elsewhere. In 1545, having digested into four books that part of his collections, which contains an account of the illustrious writers in the realm, with their lives and monuments of literature, he presented it to his majesty, under the title of "A newe Year's Gifte;" with a scheme of what he intended to do farther [E]. For that purpose he retired to a house of his own, in the parish of St. Michael le Querne, London; where he had spent near six years in composing such books, &c. as he had promised to the world, when either too hard study, or some other cause unknown, deprived him of his understanding, and threw him into a phrenzy. Upon this, Edward VI. by letters patents, dated March 5, 1550, granted the custody of him, by the name of John Laylond, junior, of St. Michael's parish in le Querne, clerk, to his brother John Laylond, senior; and, for his maintenance, to receive the profits of Haseley, Popelinge, East-Knole and West-Knole above-mentioned. In this distraction he continued, without ever recovering his senses, two years, when the disorder put a period to his life, April 18, 1552. He was interred in the church of St. Michael le Querne, which stood at the west end of Cheapside, between the late conduit there and Pater-noster-row; but, being burnt in the great fire of 1666, the site of it was laid out to enlarge the street.

As to his character, we are assured that he was an extraordinary person, having (besides a great mastership in poetry and oratory) attained to a good knowledge of the Greek, Latin,

[M] This was, to give a map of England on a silver plate; a description of the same within twelve months; wherein would be restored the ancient names of places in Britain; with the antiquities or civil history of it; in as many

books as there are shires in England and Wales, viz. fifty: a survey of the British isles, in six book; and, finally, an account of the nobility of England, in three books.

Welsh, Saxon, Italian, French, and Spanish languages; so that he was born for the service and honour of his country. And one of his contemporaries boldly affirms, that England never saw, and he believes should never see, a man to him in all things to be compared, with regard to his skill in the antiquities of Britain; for that he was undoubtedly in these matters wonderful and peerless; so that as, concerning them, England had yet never a greater loss. Upon the whole, he may not unjustly be styled the father of English antiquaries, since his works have been made use of by Bale, in his "Catalogue of the English Writers;" by Camden, in his "Britannia;" by Burton, in his "Description of Leicestershire;" by Dugdale, in his "Antiquities of Warwickshire, and Baronage of England;" and by most of our other learned antiquarians.

LELAND (JOHN), well known by his writings in defence of Christianity, was born at Wigan, in Lancashire, in 1691, of eminently pious and virtuous parents. They took the earliest care to season his mind with proper instructions; but, in his sixth year, the small-pox deprived him of his understanding and memory, and expunged all his former ideas. He continued in this deplorable state near a twelvemonth, when his faculties seemed to spring up anew; and though he did not retain the least traces of any impressions made on him before the distemper, yet he now discovered a quick apprehension and strong memory. In a few years after, his parents settled in Dublin; which situation gave him an easy introduction to learning and the sciences. When he was properly qualified by years and study, he was called to be pastor to a congregation of protestant dissenters in that city. He was an able and acceptable preacher; but his labours were not confined to the pulpit. The many attacks made on Christianity, and by some writers of no contemptible abilities, engaged him to consider the subject with the exactest care, and the most faithful examination. Upon the most deliberate enquiry, the truth and divine original, as well as the excellence and importance, of Christianity appearing to him with great lustre, he published answers to several authors who successively appeared in that cause. He was, indeed, a master in this controversy; and his history of it, styled, "A View of the Deistical Writers that have appeared in England in the last and present Century, &c." is very greatly and deservedly esteemed. In the decline of life he published another laborious work, entitled, "The Advantage and Necessity of the Christian Revelation, shewn from the State of Religion in the ancient Heathen World, especially with respect to the Knowledge and Worship of the one true God; a Rule of moral Duty, and a State of future Rewards

Rewards and Punishments: to which is prefixed, a long preliminary Discourse on Natural and Revealed Religion," two vols. 4to. This noble and extensive subject, the several parts of which have been slightly and occasionally handled by other writers, Leland has treated at large with the greatest care, accuracy, and candour. And, in his "View of the Deistical Writers" his cool and dispassionate manner of treating their arguments, and his solid confutation of them, have contributed more to depress the cause of atheism and infidelity, than the angry zeal of warm disputants. But not only his learning and abilities, but his amiable temper, great modesty, and exemplary life, recommended his memory to general esteem and affection.

LE LONG (JAMES) was born at Paris in 1655. He was of the oratory. His "Historical Library of France," if we except some errors, is a very curious and useful work. He died in 1721.

LELY (SIR PETER), an excellent painter of the English school, was born, 1617, at Westphalia in Germany. He was bred up for some time at the Hague, and afterwards committed to the care of one de Grebber. The great encouragement which Charles I. gave to the polite arts, and painting in particular, drew him to England in 1641, where he followed his natural genius at first, and painted landscapes, with small figures, as likewise historical compositions; but, after a while, finding face-painting more encouraged, he turned his study that way, and, in a short time, succeeded so well in it, that he surpassed all his contemporaries. By this merit, he became perpetually involved in business, so that he was thereby prevented from going into Italy, to finish the course of his studies, which, in his younger days he greatly desired: however, he made himself amends, by getting the best drawings, prints, and paintings, of the most celebrated Italian hands. This he laboured so industriously, that he procured the best chosen collection of any one of his time [N] and the advantage he reaped from it appears from that admirable style which he acquired by daily conversing with the works of those great masters. In his correct draught and beautiful colouring, but more especially in the graceful airs of his heads, and the pleasing variety of his postures, together with the gentle and loose management of the draperies, he excelled most of his predecessors, and will be a lasting pattern to all succeeding artists. Yet, the critics remark, that he preserved, in almost all his

[N] Among these were the better part of the Arundel Collection, which he had from that family, many whereof were sold, at his death, at prodigious rates, bearing upon them his usual mark of P. L.

faces, a languishing air and a drowsy sweetness peculiar to himself, for which they reckon him a mannerist; and he retained a little of the greenish cast in his complexions, not easily forgetting the colours he had used in his landscapes; which last fault, how true soever at first, it is well known, he left off in his latter days. But, whatever of this kind may be objected to this great painter, it is certain his works are in great esteem in other parts, as well as in England, and are both equally valued and envied; for, at that time, no country exceeded his perfections, as the various beauties of the age, represented by his hand, sufficiently evince. He frequently did the landscapes in his own pictures, after a different manner from all others, and better than most could do. He was likewise a good history-painter, as many pieces now among us can shew. His crayon draughts were also admirable, and those are commonly reckoned the most valuable of his pieces, which were all done entire by his own hand, without any other assistance. Philip earl of Pembroke, then lord chamberlain, recommended him to Charles I. whose picture he drew, when prisoner at Hampton-court. He was also much favoured by Charles II. who made him his principal painter, knighted him, and would frequently converse with him, as a person of good natural parts and acquired knowledge. He was well known to, and much respected by, persons of the greatest eminence in the kingdom. He became enamoured of a beautiful English lady, to whom he was, some time after, married; and he purchased an estate at Kew, in the county of Surrey, to which he often retired in the latter part of his life. He died of an apoplexy, in 1680, at London, and was buried at Covent-garden church, where there is a marble monument erected to his memory, with his bust, carved by Mr. Gibbons, and a Latin epitaph, written, as is said, by Mr. Flatman.

LEMERY (NICOLAS), a celebrated chemist, was born Nov. 17. 1645, at Rouen in Normandy, of which parliament his father was a proctor, and of the reformed religion. Nicolas, having received a suitable education at the place of his birth, was put apprentice there to an apothecary, who was a relation; but, finding in a short time that his master knew little of chemistry, he left him in 1666, and went to improve himself in that art at Paris, where he applied to Mr. Glazer, then demonstrator of chemistry in the royal gardens. This, however, did not answer his purpose; Mr. Glazer was one of those professors who are full of obscure ideas, and was also far from being communicative: Lemery therefore stayed with him only two months, and then proceeded to travel through France in quest of some better masters. In this resolution he went to Montpellier, where he continued three years with Mr. Vernant,

Vernant, an apothecary, who gave him an opportunity of performing several chemical operations, and of reading lectures also to some of his scholars. These lectures were very useful to him; and he made such advances in chemistry, that in a little time he drew all the professors of physic, as well as other curious persons at Montpellier, to hear him; having always some new discoveries to instruct and entertain the most able among them. This raised his reputation so high, that he practised physic in that university without a doctor's degree.

In 1672, having made the tour of France, he returned to Paris, where he commenced an acquaintance with Mr. Martyn, apothecary to monsieur the prince; where making use of the laboratory which this apothecary had in the Hotel de Conde, he performed several courses of chemistry, which brought him into the knowledge and esteem of the prince. At length he provided himself with a laboratory of his own, and might have been made a doctor of physic, but he chose to be an apothecary, by reason of his attachment to chemistry; in which he presently opened public lectures, and had so great a number of scholars, that he had scarce room to perform his operations. Chemistry till this time had been a science in which there was little truth, and that so buried under a multitude of falsities as to be utterly undiscernible. Lemery was the first that dissipated these affected obscurities, reduced the science to clear and simple ideas, abolished the senseless jargon of barbarous terms, and promised nothing which he did not actually perform; at the same time he found out some chemical secrets, which he sold to good profit. But, in 1681, his life began to be disturbed on account of his religion, and he received orders to quit his employ. At this time the elector of Brandenburg, by Mr. Spanheim, his envoy in France, made him a proposal to go to Berlin, with a promise of erecting a professorship in chemistry for him there; but the trouble of transporting his family to such a distance, added to the hopes of some exception that would be obtained in his favour, hindered him from accepting that offer, and he was indulged to read some courses after the time limited by the order was expired: but at length, this not being suffered, he crossed the sea to England in 1683, where he was well received by Charles II. who gave him great encouragement. Yet, as the face of the public affairs there appeared not more promising of quiet than in France, he resolved to return thither, though without being able to determine what course he should then take.

In these difficulties, imagining that the quality of a doctor of physic might procure him some tranquillity, he took that degree

degree at Caen about the end of the year; and, repairing to Paris, had a great deal of business for a while, but did not find that tranquillity he desired. On the contrary, the state of the reformed religion grew daily worse; and, at last, the edict of Nantz being revoked in 1685, he was forbid to practise his profession, as well as other protestants. However, he read two courses of chemistry afterwards, under some powerful protections; one course being for the two young brothers of the marquis de Segnelai, secretary of state, and the other for my lord Salisbury. At length he sunk under the persecution, and entered into the romish church, in the beginning of 1686. This change procured him a full right to practise physick: but he was obliged to have the king's letters for holding his course of chemistry, and for the sale of his medicines, as he was not now an apothecary; however, these letters were easily obtained: and what with his pupils, his patients, and the sale of his chemical secrets, he made considerable gains.

Upon the revival of the royal academy of sciences, in 1699, he was made associate chemist, and at the end of the year became a pensionary. In 1707, he began to feel the infirmities of age, and had some attack of an apoplexy, which were succeeded by some degree of an hemiplegia; but not so severe as to hinder him from going abroad, so that he attended the academy for a considerable time, but at length was obliged to discontinue his attendance; and, being confined to his house, he resigned his pensionary's place. He was struck with the last stroke of the apoplexy in 1715, which after seven days put a period to his life, June 19, at the age of 70.

We have the following books published by him. 1. "A Course of Chemistry." 2. "An universal Pharmacopœia." 3. "An universal Treatise of Drugs." 4. "A Treatise of Antimony; containing the Chemical Analysis of that Mineral."

LEMERY (LOUIS), son of the above, and not unworthy of his father in respect to his talents and accomplishments. He was born at Paris in 1677, and became afterwards eminent as a chemist. He was physician to the king, and member of the academy of sciences. He published a treatise on food in two volumes, a work which has been generally esteemed. The "Memoirs of the Academy" contain many excellent pieces in chemistry, written by this Lemery, who died at Paris in 1743.

LEMNIUS (LÆVINIUS), an eminent physician, born at Ziric-Zee in Zealand in 1504. Having lost his wife, he became a priest, and was made canon of Ziric-Zee, where he died

died in 1568. He published many curious works, and was the first who undertook to give an account of the plants mentioned in scripture. He was also author of a book on astrology, and of another, entitled "De occultis Naturæ Miraculis."

LEMOINE (FRANCIS), an ingenious French painter, born at Paris about 1688. He was the pupil of Galloche. Though born without the least traces of a genius for painting; it is incredible what lengths his perseverance, and continual reflections on the theory and practice of his art, carried him. His manner of designing was never correct, but it was pleasing; and the heads of his women remarkably graceful. His best pictures are, the nativity at S. Roche; a transfiguration; the flight into Egypt; a St. John in the desert at St. Eustace's; the assumption of the virgin, in fresco, at St. Sulpice; the conversion of St. Paul at St. Germain-des-Près; the apotheosis of Hercules at Versailles, the saloon of which he was four years a painting, and, for reward, the king granted him a pension of 3000 livres. The end of his days was tarnished by the crime of suicide, which he committed in a melancholy fit June 4, 1737, aged 49 years.

LENCLOS (NINON DE), a very distinguished character, was born of a good family at Paris in 1615. Her mother would have made a religious of her; but her father, who was a man of wit and gaiety, succeeded much better in making her a woman of pleasure. She became her own mistress, and was left to form herself, by the death of her parents, at fifteen; and, having before been diligently read in the works of Montaigne and Charron, was known even then at Paris for her *bons mots*, her fine understanding, and philosophic spirit. She cultivated music, and played well on several instruments; sang in great taste, and danced with inimitable grace. With such accomplishments, she could not want either lover or husband; but, for the sake of liberty, or rather licentiousness, kept herself from matrimonial connections. She had a large income, yet lived with œconomy as well as dignity. She had a strange singularity of taste and humour, and her plan of life was perhaps without example. She never made any scandalous traffic of her charms; but delivered herself up to those who pleased her best, and continued to be theirs so long as the humour lasted. Volatile in her amours, constant in friendship, scrupulously just, equable in temper, charming in conversation, and beautiful even to old age; this extraordinary woman wanted nothing, but what in woman is called virtue; yet preserved the same dignity and decorum as if she had possessed it. On this very account, and notwithstanding her known character for gallantry and intrigue, the most amiable and respectable women of her time sought her acquaintance.

Madam

Madam de Maintenon would fain have had her at Versailles, to have consoled her under the tiresomeness of grandeur and old age; but Ninon preferred a voluptuous obscurity to the brilliant slavery of a court; yet, what is extraordinary, this amorous lady is said to have held the passion of love in contempt. She called it a sensation, rather than a sentiment; a blind impulse, purely sensual; a transient illusion, which pleasure produces, and satiety destroys. She would reason like Socrates, though she acted like Lais. Thus, while the great Condé, the Villarceaux, the Sevigné, the Rochefoucaults, enjoyed her as a mistress, the learned consulted her as a philosopher or a critic; for her house was a common rendezvous to the learned, as well as to the fine gentlemen of the world. Scarron consulted her upon his "Comical Romance," St. Evremond upon his verses, Moliere upon his comedies, and Fontenelle upon his dialogues.

This bewitching woman died in 1706, aged 90. She left some children. One of her sons died before her, a very tragical death indeed. Not knowing her to be his mother, he actually fell in love with her; and when, to get rid of his passion, she discovered herself to him, through shame and despair, he poignarded himself in her presence. The life of this heroine in gallantry has been written more than once. Letters also in her name to the Marquis de Sevigné have been published; but these, though very elegant and amusing, are a spurious production. The few genuine letters we have of hers are to be found in the works of St. Evremond.

LENFANT (JAMES), a protestant minister, born in 1691, and much distinguished at Saumur and Geneva, where he was educated. He removed to Heidelberg in 1683, and became minister of the French church there, and chaplain to the electress dowager palatine. The invasion of the palatinate by the French, in 1688, obliging him to retire to Berlin, he was made preacher to the queen of Prussia, and chaplain of the king her son, a member of the academy, and counsellor of the superior consistory. He died of a palsy in 1728, aged 67. He was author of three capital works in their way, and which were well executed: "Histoire du Concile de Constance;" "Histoire du Concile de Basle;" "Histoire du Concile de Pise:" each in 2 vols. 4to. Besides these, he published the New Testament translated into French from the original Greek, with literal notes, in conjunction with Beaufobre. This version was much esteemed by the protestants. He published, also, "l'Histoire de la Papesse Jeanne;" "Poggeana;" "Sermons, &c." He is represented as a man of a most amiable as well as most excellent character.

LENGLET

LENGLET (NICOLAS DU FRESNOY), a very voluminous, but incorrect, French writer, was born at Beauvois in 1674. He was designed for theology, but quitted it for politics. In 1705, the marquis de Torcy sent him to Lisle, where he was at first secretary to the minister at the court of the elector of Cologn. He was at the same time charged with the foreign correspondence between Brussels and Holland, and in his department is said to have shewn much sagacity in discovering a plot, to deliver up the town of Mons to the Duke of Marlborough. He knew prince Eugene also, after the taking of Lisle, in 1708; and, on a journey to Vienna in 1721, saw him again, when the prince made him his librarian. But Lenglet had no idea of making his fortune from connections, however advantageous: his sole passion was independence and liberty. He only desired to think, write, and do as he would. In this manner he spent his latter years, and produced many works; which, however, are not held in any high repute. His "*Méthode pour étudier l'Histoire*," &c. seems to have been thought his production. He lived 82 years, but his end was very tragical; for, falling asleep as he was reading by the fire, he fell into it; and his head was nearly burnt off before the accident was perceived.

LENNARD (SAMPSON), was related to Sampson Lennard, who married Margaret baroness Dacre, and of whom honourable mention is made in Camden's *Britannia*. In early life he followed the profession of arms, and was attached to Sir Philip Sidney, with whom he fought at the battle of Zutphen. He was afterwards distinguished as a man of letters, and published various translations from the Latin and French. His skill and accomplishments also as a herald were far from contemptible; and some of his compilations in this science are preserved among the manuscripts in the British Museum. He died about the year 1630.

LENS (BERNARD), was a good copyist of the works of good masters, and an admirable painter in miniature. He published some views and drawing books, as he had many scholars. He was painter to the crown by the title of enameller. He died about 1741.

LEO X, pope of Rome, is ever to be remembered by Protestants, as having been the cause of the Reformation begun by Luther; on which account we will here insert a few particulars concerning him. He was descended from the ancient and illustrious family of the Medicei, and was called John de Medicis. He was born at Florence in 1475, and instructed in Greek and Latin literature by the best masters; by the celebrated Angelus Politianus in particular. At
eleven

eleven years of age, he was made an archbishop by Lewis XI. of France: and, at fourteen, a cardinal, by pope Innocent VIII. Politian wrote a letter upon this occasion to that pope, in which is given the highest character of Leo: "This youth," says he, "is so formed by nature and education, that, as he was not inferior to any one in genius and natural abilities, so he did not yield to his equals in application and industry, to his preceptors in learning, to old men in gravity. He was naturally honest and sincere, and educated in so strict a manner by his father, that from his mouth never dropped a loose expression, or a light one. No action, gesture, gait, or any other circumstance of behaviour, ever distinguished him so as to create the least ill-opinion of him. Though he be extremely young, yet his judgement appears so mature and firm, that, when old men hear him talk, they revere him as a parent. Together with his nurse's milk, he sucked in piety and religion; preparing himself, even from his cradle, for the holy offices." It is easy to conceive, that the picture here given is a good deal beyond the original; nevertheless, Leo was very accomplished, and very promising.

The Medicei being overthrown and driven from Florence by Charles IX. of France, he spent many years in exile; but, returning to Rome in 1503, he found great favour with Julius II. Some years after, he was invested with the dignity of legate by that pope; and was in that quality in the army, which was defeated by the French near Ravenna, in 1512. He was taken prisoner there, and, during his captivity, is said to have made a wonderful experiment of the ascendant which superstition has over the minds of the soldiers; who, when they had overcome him, shewed him so much veneration, that they asked his pardon for gaining the victory, besought him to give them absolution for it, and promised never to bear arms against the pope. He was raised to the pontificate March 11, 1513, when he was no more than thirty-seven, and some very odd circumstances are said to have contributed to it. A Popish author writes thus: "Cardinal de Medicis was not returned three months to Florence, when the death of pope Julius II. obliged him to leave it. He caused himself to be carried to Rome in a litter, because of an imposthume in those parts which modesty will not suffer me to name; and travelled so slowly, that the pontiff's funeral was over, and the conclave begun, by the time he arrived thither.—The conclave had not ended so soon as it did, the young and old cardinals persisting in contrary opinions with equal obstinacy, had not an odd accident brought them to agree. Cardinal de Medicis

Medicis having hurried about prodigiously in visiting the cardinals of his faction, his imposthume or ulcer broke, and the matter which ran from it exhaled so great a stench, that all the cells, which were separated only by thin partitions, were poisoned by it. The old cardinals, unable to bear the malignant influence of so corrupted an air, consulted the physicians of the conclave to know what they must do; who, being bribed, as Varillas relates, by Leo's party, gave it as their opinion, that he could not live a month longer, and so drew them in to elect him." Paul Jovius, in his life of this pontiff, relates the same thing, as then rumoured at Rome, yet does not fix the ulcer in the same part as Varillas, but in the anus; and both Jovius and Guicciardini affirm, that, from his youth to his accession to the throne, he was in high reputation for his chastity. The same Guicciardini, however, represents him as a prince, "who greatly deceived the expectation entertained of him, when he was raised to the pontificate, since he then displayed more wisdom, and much less goodness, than the world had imagined of him." And, indeed, if he was really so good as he was thought, we must needs conclude, that the pontificate was the ruin of his morals; and that he grew vicious, where he ought to have grown virtuous; for, at setting off, he spent prodigious sums on the day of his coronation. He would be crowned the same day on which he had lost the battle of Ravenna and his liberty the year before; and he rode the Turkish horse he had mounted the day of that battle; for he ransomed him from the French, conceived a particular affection for him, and had him kept and pampered very carefully to an extreme old age. As his imagination was filled with the magnificence of ancient Rome, and the triumphal days of the ancient consuls, he endeavoured to revive those spectacles; and he succeeded so well, that, from the irruption of the Goths, there had never been any sight at Rome more magnificent than his coronation. He afterwards led a life suitable to this beginning, not a life suitable to a successor of the apostles, but a life wholly voluptuous and extravagant. Paul Jovius cannot be accused of having been too sparing of his encomiums upon Leo; yet he expresses himself with so much plainness on the vices of this pontiff, as not to leave an intelligent reader in doubt or suspense. The pleasures, he says, in which he too frequently immersed himself, and the lewd actions objected to him, sullied the lustre of his virtues. He adds, that a disposition, more easy and complaisant than corrupt, threw him down the precipice; he having been surrounded by a set of people, who, instead of admonishing him of his duty, were for ever proposing some party of pleasure. He confesses also, that this
pope

pope was accused of sodomy, though he affects to treat the censure as a calumny. Since Leo's morals were so very bad, it will not be surprizing to hear him charged with impiety and atheism, and with ridiculing the whole christian doctrine as fabulous. Once, upon his secretary Bembus's quoting something from the Gospel, he is reported to have answered, "*Quantum nobis nostrisque ea de Christo fabula profuerit, satis est omnibus sæculis notum :*" that is, "It has been sufficiently known in all ages, how profitable a thing this fable of Christ has been to us and ours." This story is related in Mornay's "*Mystere d'Iniquité,*" and in many other books; and there is certainly nothing in Leo's character to hinder us from believing it, supposing it to be vouched by proper authorities.

Having been educated by preceptors, who had taught him perfectly the belles lettres, he loved and protected men of wit and learning. The poets were chiefly happy in his munificence; and the pleasures he used to indulge himself in with them degenerated sometimes into buffoonery. Quernus, who had been crowned in a solemn manner, and raised to the honour of poet-laureat, might be considered as his merry-andrew. He used to come where Leo was at dinner, and eat at the window the morsels which were handed to him. He was allowed to quaff liberally of the pope's wine; but it was on condition, that he should make some extempore verses on any given subject; he was obliged to compose two lines at least; and, in case of failure, or if his verses were good for nothing, he was sentenced to drink a large quantity of water with his wine. Sometimes too the pope would make extempore verses with his laureat, at which the company would burst out in a laugh. It was not observing also the decorum, which the dignity of pontiff required, to issue out, as he did, a bull in favour of Ariosto's poems; threatening to excommunicate those who should censure them, or any way impede the printer's profit; and this too almost at the same time that he was thundering out anathemas against Martin Luther. In short, it may be said, that men of learning and buffoons shared equally his friendship; and his greatest advocates allow, that he had but little affection for those who excelled in theology and ecclesiastical history, although he wrote very civil and encouraging letters to Erasmus, who dedicated some of his greatest works to him. It must be owned, however, that the literati, as well as the professors of arts and sciences, of what religion or country they may be, ought to reflect upon this pope's memory with gratitude. He was a lover and patronizer of learned men and learning; he spared neither care nor expence in recovering the manuscripts of the ancients, and in procuring good editions of them; and he equally favoured

arts and sciences, being himself a man of taste For all this he has been often celebrated, and by our countryman Pope in particular:

“ But see ! each Muse in Leo's golden days
 “ Starts from her trance, and trinis her wither'd bays ;
 “ Rome's ancient genius, o'er its ruins spread,
 “ Shakes off the dust, and rears his rev'rend head.
 “ Then Sculpture and her sister arts revive ;
 “ Stones leap to form, and rocks begin to live :
 “ With sweeter notes each rising temple rung ;
 “ A Raphael painted, and a Vida sung.”

But the most memorable particular relating to this pope was, his very undesignedly giving birth to the Reformation, which happened on this wise. Leo being of a rich and powerful family, and withal of a high and magnificent spirit, entertained a purpose of building the sumptuous church of St. Peter, which was begun by Julius II, and required large sums to finish. The treasure of the apostolic chamber was exhausted ; and the pope was so far from being enriched by his family, that he had contracted immense debts before his advancement to the pontificate, which he had increased by his profuse manner of living since. Finding himself therefore in no condition to bear the charges of such an edifice, he was forced to have recourse to extraordinary methods ; and none was so ready and effectual as the publication of indulgences, which the court of Rome had often experienced to her advantage, in raising troops and money against the Turks. Leo therefore, in 1517, published general indulgences throughout Europe, in favour of those who would contribute any sum to the building of St. Peter's ; and set persons in each country to preach them up, and to receive money for them. In Germany, the Dominicans were preferred to the Augustine friers, who had hitherto been employed in that office ; and this, together with the barefaced mercenary manner of doing it, provoked Martin Luther, who was of the order of St. Augustin, to preach against them. And so the Reformation began ; nor could all the bulls of Leo and his successors against Luther and his adherents, nor all the various policy of the court of Rome, stop its progress.

Leo died, Dec. 2. 1521, in the 45th year of his age, and 9th of his pontificate ; and his death was occasioned by a piece of good news, according to some ; but, as others say, by poison. Several of his letters are preserved by various authors, besides the sixteen books written in his name by his secretary Bembus, and printed in the works of that cardinal. One

singularity of this pope we have not yet mentioned, which is, that he was excessively fond of hunting; and, it is said, that his eye, though he was very short-sighted, was surprizingly quick at the sport. Only hear Paul Jovius upon this head: "He was so infinitely delighted with hunting and hawking," says that historian, "that he would often condemn the foulest storms, the most unwholsome winds, and the greatest inconveniences that could be met with in travelling.—But, in hunting, as he observed very strictly the laws of that exercise, so he was extremely severe, though otherwise of the most gentle disposition, on these occasions; particularly towards those, who, by noisy and tumultuous behaviour, gave the game an opportunity of escaping, insomuch that he would frequently inveigh bitterly against persons of quality. But, whenever it happened, either through ignorance or mistake of the sportsmen, or that the game unexpectedly escaped, or could not be forced from its cover, so that the chace proved unsuccessful, it is incredible," says Jovius, "how grieved, as well as exasperated, he would appear. And therefore his intimate friends were extremely careful not to sue for any favour at this time: whereas, if he was successful in the chace, and especially if it was distinguished by the greatness of the toil, he would bestow the most considerable favours with prodigious liberality." Would any one imagine, that all this related to a pope of Rome? To no less a man than Leo the Xth?

We will conclude our account with a passage from Varilla's "Anecdotes de Florence;" which, says Bayle, contains a pretty just character, though in a concise way, of Leo X. It shews him too in a light, in which we have not yet considered him; that is, in his political capacity. The passage may be found in the preface to the Anecdotes, and is as follows: "Guicciardini, in the twelve first articles of his history, exhibits this pope to us as a perfect model of modern politics, and the greatest statesman of his age. He makes him superior to king Ferdinand the Catholic; and causes him to triumph, in his younger years, over the artifices of that old usurper. It is to him he ascribes the secret of causing all his designs to be seconded by the council of Spain, whether they would or not. After having established these principles, there are no shining virtues, but what heighten and illustrate the picture of Leo X. He formed, at about fourteen years of age, when he was created a cardinal, those vast projects which he afterwards put in execution, when he was raised to the pontifical chair. He negotiates with the states of Venice, to save the ruin of his house, which had not been able to withstand our Charles VIII. The seeing his brother drowned, as he was crossing a river,

river, had not the power to make him change his resolution. He thought of nothing but the bringing up of an only son, then in the cradle, whom his brother had left; and thereupon he returns to Rome, where, by his intrigues, he gains the favour of pope Julius II; and they occasioned his being appointed legate in the army designed to drive the French out of Italy. He is taken prisoner at the battle of Ravenna, but makes his escape at a happy juncture, Julius II. expiring just at that time. He goes into the conclave, where he takes so much advantage of the caprice of the young cardinals, who had flattered themselves with the hopes of electing a juvenile pope, that he causes them to give their votes in his favour. He joins with the Spaniards, and is tender of their friendship, so long as it is of service to settle his house in the chief employments of magistracy in Florence; but the instant fortune frowns on them, and that he finds their council does not care to let him usurp the dukedom of Urbino, in order to invest his nephew with it, he treats with the French on that condition. He draws up the famous concordat, in which he eludes the stratagems and long experience of the chancellor du Prat; he discovers the highest friendship for Francis I, so long as that monarch is able to do him service; but, the instant he has obtained his desires, he abandons him, in order to be reconciled to Charles V. He projects a league with this monarch, in order to establish the Sforza's in the dukedom of Milan. He succeeds in it sooner than he expected, and is fired with such an excess of joy as kills him at the receiving this news." See MEDICIS (LAURENCE of).

LEO the First, emperor of the East, was the first Christian potentate who was crowned by a priest. He succeeded Marcian on the throne, although no more than a military tribune, and steward of the household to the patrician Aspar. He died, after a tumultuous reign, in the year 474, praised by some, and detested by others.

LEO the Sixth, emperor of the East, has usually been dignified with the title of philosopher; he seems, however, but little to have deserved the honourable appellation. His life was spent in the pomp of the palace, in the society of his wives and concubines, his mind was tinged with the most puerile superstition, and he was only less ignorant than the greater part of his contemporaries. He was educated by the learned Photius, and has the reputation of having composed several books. He is perhaps most of all memorable for finally eradicating the last remains of the authority of the senate.

LEO, archbishop of Thessalonica, was one of the restorers of Greek learning. He was eminent for his profound skill

in astronomy and the mathematics. He flourished in the ninth century.

LEO (PILATUS), the first Greek professor at Florence. He flourished about the year 1360. His mind was stored with a treasure of Greek learning. History and fable, philosophy and grammar, were at his command; and he read the poems of Homer in the schools of Florence. It was to this personage that Ballace was indebted for his fame and his accomplishments. Leo kept his situation at Florence for no more than three years, though it was both honourable and beneficial. He was of a gloomy and inconstant temper; and, returning from Constantinople on a second visit to Italy, was shipwrecked in the Adriatic.

LEO of Modena, a celebrated Rabbi of Venice in the seventeenth century, and author of an excellent history of the Jewish rites and ceremonies. Leo also published a dictionary of the Hebrew and Italian languages.

LEONI (GIACOMO), a Venetian, who had been architect to the elector-palatine, settled in England, and published a fine edition of "Palladio," in 1742. He died in 1746.

LEONICENUS (NICOLAS), an eminent physician of Italy, was born in 1428, and was a professor of physic at Ferrara for more than sixty years. It is to this physician that we owe the first translation of any of Galen's works, which he also illustrated with commentaries. He translated also the "Aphorisms of Hippocrates." Another work of his is, "De Plinii et plurium aliorum Medicorum in Medicina Erroribus." He made also an Italian translation of Dion Cassius, and another of Lucian. By these dissimilar productions we see, that Leonicenus was not so confined to physic as to be inattentive to the other departments of literature. Indeed, he was not greatly attached to the practice of physic: "I do more service," says he, "to the public than if I visited patients, by instructing those who are to cure them;" meaning by his lectures and literary labours. This physician preserved a "Viridis Seneſtus" to a very great age; for, his person was stout and upright, and his faculties clear and strong, when he died in 1524, aged 96.

LEONIDAS, king of Sparta, was employed by his countrymen to oppose Xerxes, when he invaded Greece. It is said, that his fidelity was tempted by an offer of the kingdom of Greece, which he rejected with disdain. With three hundred Spartans he fought the whole Persian army at Thermopylæ, and with so much effect, that, after three days engagement, they were compelled to retire. At length, by the perfidy of Ephialtes the Trachinian, a detachment of the Persians were conducted by a secret path up the mountains, and,

and, attacking the Spartans in the rear, finally overpowered them. Of the three hundred one man only escaped; but he was received with insult as a reward for leaving a battle, in which his countrymen had so gloriously perished. This battle took place 480 years before the Christian æra.

LEONTIUM, an ancient courtesan at Athens, famous first for her lasciviousness, and afterwards by her application to the study of philosophy. Bayle thinks, that her last profession would have made amends for the disgrace of the former, had Leontium renounced love as soon as she embraced philosophy: but it is pretended, that she did not abate a jot of the former; and that, when she studied under Epicurus, she prostituted herself to all his disciples. She was either the wife or the concubine of Metrodorus, by whom she had a son, whom Epicurus recommends to the executors of his last will and testament. She applied herself however seriously to philosophy, and ventured with so much confidence to be an authoress as even to write against Theophrastus. It is pleasant to observe, how peevishly Cicero expresses himself upon this: "Not only Epicurus, Metrodorus, and Hermachus, wrote against Pythagoras, Plato, and Empedocles, but even that little whore Leontium had the assurance to write against Theophrastus:" "*sed meretricula etiam Leontium contra Theophrastum scribere ausa est.*" He allows, however, that she did it "in a polite and elegant style," "*scito quidem illa sermone et Attico.*"

LEOTAUD (VINCENT), a French jesuit, eminent for his skill in mathematical attainments. He published a learned work, in which he attempted to prove the impossibility of demonstrating the quadrature of the circle. This work was called "*Examen Quadraturæ*," and was printed at Lyons in 1654.

LEOWICQ (CYPRIAN or LEOVITIUS), a Bohemian, was born of a noble family in 1524. He published "*Ephemerides*," and other things, and was distinguished as an astronomer; but we record him here, because, mixing astrological predictions with real science, he exhibits an illustrious instance of that folly to which mankind are so addicted. He foretold as a certainty, that the emperor Maximilian would be monarch of all Europe, which did not come to pass; but he did not foretel what did come to pass the year after this prophecy, that the sultan Soliman would take Sigeth, a town of Hungary, in the presence of the Emperor and Imperial army, without molestation. He announced the end of the world to happen in 1584, and alarmed the people so, that the churches and monasteries could not contain the crowds which ran thither

for salvation. He had a conference with Tycho Brahe upon astronomical matters in 1569. He died in 1574.

LEPICIER (BERNARD), an engraver, who flourished about the year 1730. He was a native of France, and imitated the style of Audran, by whom, as some say, he was instructed. He was also eminent as a man of letters, and was secretary and historiographer to the Royal Academy of Painting in Paris. He died at Paris in 1755.

LEPIDUS (MARCUS ÆMILIUS), one of the Triumvirs with Antony and Augustus. He was of an illustrious family, but more remarkable for his ambition than for the talents necessary to gratify and support it. His division of the empire was Africa; but his want of military talents soon made him contemptible in the eyes of his soldiers. He was accordingly compelled by Augustus to resign the authority he was so little calculated to retain. He spent the remainder of his life in obscurity at a village called Cerceii on the coast of Latium, and, having lost his power, was either forgotten or despised.

LE QUIEN (MICHAEL), was born in 1661. He was a Dominican, and a man of great learning. He applied himself greatly to the study of the Eastern churches, and that of England. He in particular wrote against Courayer upon the validity of the ordinations of the English bishops. But the English pay no more regard to these disputes than the Turks do to dissertations upon the Greek church. He died in 1703.

LERNUTIUS (JOHN) holds a respectable place among the modern Latin poets. His works were published by Elzivir and others, under the title of "*Jani Lernutii Basia, Ocelli, et alia Poemata.*" He was born at Bruges, and died in 1619.

LESBONAX, a philosopher of Mytelene, who flourished in the first century of the Christian æra. He published various works, none of which have come down to us, except two orations ascribed to him, and preserved in Aldus's edition of the ancient orators, and a treatise "*De Figuris Grammaticis,*" printed with Ammenius at Leyden in 1739.

LESCAILLE (CATHARINE), one of those learned and accomplished females, who has been honoured with the appellation of the "*Tenth Muse.*" She was a native of Holland, and was also called the Dutch Sappho. Her poems were published in 1728. They consist principally of tragedies, which, although they violate the ordinary rules, discover frequent marks of superior genius. She died in 1711.

LESLEY (JOHN), the celebrated bishop of Ross in Scotland, was descended from a very ancient family, and born in 1527. He had his education in the university of Aberdeen; and,

and, in 1547, was made canon of the cathedral-church of Aberdeen and Murray. After this, he travelled into France; and pursued his studies in the universities of Thoulouse, Poitiers, and Paris, at which place he took the degree of doctor of laws. He continued abroad till 1554, when he was commanded home by the queen-regent, and made official and vicar-general of the diocese of Aberdeen; and, entering into the priesthood, he became parson of Une. About this time the Reformed doctrine, beginning to spread in Scotland, was zealously opposed by our author; and, a solemn dispute being held between the Protestants and Papists in 1560, at Edinburgh, Lesley was a principal champion on the side of the latter. However, this was so far from putting an end to the divisions, that they daily increased; which occasioning many disturbances and commotions, both parties agreed to invite home the queen, who was then absent in France. On this errand Lesley was employed by the Roman Catholics, and made such dispatch, that he came several days before lord James Stuart, sent by the Protestants, to Vitri, where queen Mary was then lamenting the death of her husband, the king of France. Having delivered to her his credentials, he told her majesty of lord James Stuart's (who was her natural brother) coming from the Covenanters, and of his designs against the Roman Catholic religion; and advised her to detain him in France by some honourable employment till she could settle her affairs at home; but the queen, not at all distrusting the nobility, who had sent lord James, desired Lesley to wait, till she could consult with her friends upon the methods most proper for her to take. At first, the court of France opposed her return home; but, finding her much inclined to it, they ordered a fleet to attend her; and Lesley embarked with her at Calais for Scotland, Aug. 1561.

Presently after his arrival, he was appointed one of the senators of the college of justice, and sworn into the privy-council. The abbey of Lundores was conferred upon him afterwards; and, upon the death of Sinclair bishop of Ross, he was promoted to that see. This advancement was no more than he merited from the head of the Roman church in Scotland, in whose defence he was always at hand, an able disputant with the new Separatists. His learning was not inferior to his other attainments; nor was his attention so entirely absorbed in ecclesiastical matters, but that he found time to consider and improve the civil state of the kingdom. To this end, having observed that all the ancient laws were growing obsolete, for want of being collected into a body, he represented the thing to the queen, and prevailed with her majesty to appoint proper persons for the work. Accordingly,

a commission was made out, empowering our bishop, with fifteen others, privy-counsellors and advocates in the law, with authority to print the same. Thus it is to the care principally of the bishop of Ross, that the Scots owe the first impression of their laws at Edinburgh, in 1566, commonly called the black-acts of parliament, from their being printed in the black Saxon character. Upon the queen's flying into England from the Covenanters, queen Elizabeth appointed commissioners at York to examine the case between her and her subjects; and our bishop was one of those chosen by his queen, in 1568, to defend her cause. He did so with great vigour and strength of reasoning; and, when this method proved ineffectual, appeared afterwards in the character of ambassador at the English court. He was sent to complain of the injustice done to his queen; but, finding no notice taken of his public solicitations, formed several schemes to procure her escape privately. With that view, among other projects, he negotiated a scheme for her marriage with the duke of Norfolk; which being discovered, the duke was convicted of treason, and executed. Lesley, however, being examined upon it, pleaded the privileges of an ambassador; alleging, that he had done nothing but what his place and duty demanded for procuring the liberty of his princess, &c. but, his pleas not availing, he was sent prisoner to the isle of Ely, and thence to the tower of London.

In 1573, he was set at liberty; but, being banished England, he retired to the Netherlands. The two following years he employed in soliciting the kings of France and Spain, and all the German princes, to interest themselves in the deliverance of his mistress; but, finding them slow in the affair, he went to Rome, to see what influence the pope might have over them. In the end, perceiving all his efforts fruitless, he had recourse to his pen, and published several pieces to promote the same design [o]. In 1579, he was made suffragan

[o] His writings are, 1. "Afflicti Animi Consolationes, & tranquillæ Animæ Conservatio. Paris, 1574." 8vo. 2. "De Origine, Mõribus, & Rebus gestis Scotorum, Romæ, 1578." 4to. It consists of ten books, whereof the three last, making half the volume, are distinctly dedicated to queen Mary; to whom they had been presented in English, seven years before the first publication in Latin. There are separate copies of them in several libraries. See Catalog. MSS. Oxon. This history is carried down to the queen's return from France in 1561. It is a most

noble apology which he makes, in the breaking off, at the beginning of his admired sovereign's troubles; for, besides the prejudices which the world might think him under, in his respects to so kind a mistress, he makes this farther reflection upon the undertaking: "Some things," says he, "favoured to much of ingratitude and perfidy, that, although it were very proper they should be known, yet it were improper for me to record them, because often, with the danger of my life, I endeavoured to put a stop to them; and I ought to do all that is in me, not to let them be known

Gallagan and vicar general of the archbishopric of Rouen in Normandy, and, in his visitation of that diocese, was apprehended and thrown into prison, and obliged to pay three thousand pistoles for his ransom, or else to be given up to queen Elizabeth. He remained unmolested under the protection of Henry III. of France; but, upon the accession of Henry IV. a Protestant, who was supported in his claim to that crown by queen Elizabeth, he was again apprehended, in his visitation through his diocese, in 1590; and, being thrown into prison, was obliged to pay three thousand pistoles for his ransom, to save himself from being given up to Elizabeth. In 1593, he was declared bishop of Constance, with licence to hold the bishopric of Ross, till he should obtain peaceable possession of the church of Constance and its revenues. Some time after this, he went and resided at Brussels; and, at last, seeing all hopes cut off of his returning to his bishopric of Ross, by the establishment of the Reformation under king James, he retired into a monastery at Guirtenburg, about two miles from Brussels, where he passed the remainder of his days, and died in 1596.

His character is represented much to his advantage, by several writers, both at home and abroad; and, indeed, all parties agree in speaking of him as a man of incomparable learning, an able statesman, a zealous churchman, and his fidelity to his queen was admirable and exemplary.

LESLIE (Dr. JOHN), bishop of Clogher in Ireland, was descended from an ancient family, and born in the North of Scotland. The first part of his education was at Aberdeen, whence he removed to Oxford. Afterwards he travelled into Spain, Italy, Germany, and France: he spoke French, Spanish, and Italian, with the same propriety and fluency as the natives; and was so great a master of the Latin, that it was said of him, when in Spain, *Solus Lesleius Latine loquitur*. He

known unto strangers." With this work are published, 3. "Parenesis ad Nobilitatem Populumque Scotorum:" and, 4. "Regionum & Insularum Scotiæ Descriptio." 5. "Defence of the Honour of Mary Queen of Scotland; with a Declaration of her Right, Title, and Interest, to the Crown of England. Liege, 1571," 8vo. 6. "A Treatise shewing, that the Regimen of Women is conformable to the Law of God and Nature." These two last are ascribed, by Parsons the Jesuit, to Morgan Phillips. Conference about the next Succession, Part 2, c. 1. But Camden asserts them to be our author's, Annal. Eliz. sub. Ann. 1569. 7. "De Titulo

& Jure Mariz Scotorum Reginz, quo Angliæ Successionem jure sibi vindicat. Rheims, 1580," 4to. 8. There is a MS. upon the same subject in French, intituled, "Remonstrance au Pape, &c." Cotton library, Titus, cxii, 1. and F. 3. 14. 9. "An Account of his Embassage in England, from 1568 to 1572." MS. in the Advocate's library in Scotland. Catal. of Oxford MSS. 10. "An Apology for the Bishop of Ross, as to what is laid to his Charge concerning the Duke of Norfolk." MS. in the library of the lord Longueville. 11. "Several Letters in the Hands of Dr. George Mackenzie."

continued

continued twenty-two years abroad; and, during that time, was at the siege of Rochelle, and the expedition to the isle of Rhee, with the duke of Buckingham. He was all along conversant in courts, and at home was happy in that of Charles I, who admitted him into his privy-council both in Scotland and Ireland; in which stations he was continued by Charles II. after the Restoration. His chief preferment in the church of Scotland was the bishopric of the Orkneys, whence he was translated to Raphoe in Ireland, in 1633; and, the same year, sworn a privy-counsellor in that kingdom. He built a stately palace in his diocese: it was built in the form and strength of a castle, one of the finest episcopal palaces in Ireland, and proved to be useful afterwards in the rebellion of 1641, by preserving a good part of that country. The good bishop exerted himself, as much as he could, in defence of the royal cause, and endured a siege in his castle of Raphoe, before he would surrender it to Oliver Cromwell, being the last which held out in that country. He then retired to Dublin, where he always used the liturgy of the church of Ireland in his family, and even had frequent confirmations and ordinations. After the Restoration, he came over to England; and, in 1661, was translated to the see of Clogher. He died in 1671, aged above 100 years, having been above 50 years a bishop; and was then reckoned the ancientest bishop in the world.

LESLIE (CHARLES), the second son of the preceding, and a very distinguished personage, was born in Ireland, we know not in what year; and admitted a fellow-commoner in Dublin-college, where he continued till he commenced master of arts. Then he came to England, and entered himself in the Temple, at London, where he studied the law for some years; but, at length, growing weary of it, relinquished it, and applied himself to divinity. In 1680, he entered himself into holy orders; and, in 1687, became chancellor of the cathedral-church, or diocese, of Connor. About this time he rendered himself particularly obnoxious to the Popish party in Ireland, by his zealous opposition to them, which was thus called forth. Roger Boyle, bishop of Clogher, dying in 1687, Patrick Tyrrel was made titular Popish bishop, and had the revenues of the see assigned him by king James. He set up a convent of friars in Monaghan: and, fixing his habitation there, held a public visitation of his clergy with great solemnity; when, some subtile logicians attending him, he was so insolent as to challenge the Protestant clergy to a public disputation. Leslie undertook the task, and performed it to the satisfaction of the Protestants; though it happened, as it generally does at such contests, that both sides claimed the victory.

victory. He afterwards held another public disputation with two celebrated Popish divines, in the church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions; the issue of which was, that Mr. John Stewart, a Popish gentleman, solemnly renounced the errors of the church of Rome.

As the Papists had got possession of an episcopal see, they engrossed other offices too; and a Popish high-sheriff was appointed for the county of Monaghan. This proceeding alarmed the gentlemen in that country; who, depending much on Leslie's knowledge as a justice of peace, repaired to him, then confined, by the gout, to his house. He told them, that it would be as illegal in them to permit the sheriff to act as it would be in him to attempt it. But they insisted that himself should appear in person on the bench, at the approaching quarter-sessions, and all promised to act as he did; so he was carried there with much difficulty, and in great pain. Upon the question, whether the sheriff was legally qualified, he answered pertly, "That he was of the king's own religion, and it was his majesty's will that he should be sheriff." Leslie replied, "That they were not inquiring into his majesty's religion, but whether he (the pretended sheriff) had qualified himself according to law, for acting as a proper officer; that the law was the king's will, and nothing else to be deemed such; that his subjects had no other way of knowing his will, but as it is revealed to them in his laws: and it must always be thought to continue so, till the contrary is notified to them in the same authentic manner." Whereupon, the bench unanimously agreed to commit the pretended sheriff, for his intrusion and arrogant contempt to the court. Leslie also committed some officers of that tumultuous army which the lord Tyrconnel raised, for robbing the country.

Hitherto Leslie had acted as a divine and a good magistrate. Mean while, he never approved of carrying these principles of resistance so far as to deprive the king of the supreme power; and, persevering steadily in that opinion, he continued, after the Revolution, in allegiance to king James. In consequence, refusing to take the new oaths appointed upon that change, he lost all his preferments; and, in 1689, when the troubles began to arise in Ireland, withdrew, with his family, into England. Here he set about writing political pieces, in support of the cause he had embraced; and, being a person of extraordinary wit and learning, was esteemed a chieftain among the Nonjurors. His first piece, in this cause, was an answer to abp. King's "State of the Protestants in Ireland, under the late King James's Government," wherein he shewed himself as averse from the principles and practices
of

of the Irish, and other Papists, as he was from those of resistance. Neither did his sufferings make him forget his duty to the church of England; in defence of which he shewed himself a strenuous champion against the quakers, many of whom were converted by him. But, as all his converts were desirous of returning to presbytery, whence they had last sprung, he was obliged to treat the subject of church-government in defence of episcopacy. He likewise employed his pen in the general cause of the Christian religion, against Jews and Deists, and against the errors of Socinians and Papists. Mean while, his writings, and frequent visits to the courts of St. Germain and Bar le Duc, rendered him obnoxious to the government; but he became more so upon the publication of the "Hereditary Right of the Crown of England asserted;" of which he was the reputed author. Finding himself, on this account, under a necessity of leaving the kingdom, he repaired to the Pretender at Bar le Duc; where he was allowed to officiate, in a private chapel, after the rites of the church of England; and he took much pains to convert the Pretender to the Protestant religion, but in vain. However, to promote the said Pretender's interest, when a great stir was made about him in England, he wrote a letter from Bar le Duc, dated April 23, 1714, which was printed and dispersed among his adherents, replete with the most sordid flattery; wherein, after giving a fine description of the Pretender's person and character, his graceful mien, magnanimity of spirit, devotion free from bigotry, application to business, ready apprehension, sound judgement, and affability, so that none conversed with him without being charmed with his good sense and temper; he concludes with a proposal, "on condition of his being restored to his crown, that, for the security of the church of England as by law established, he would so far wave his prerogative, in the nomination of bishops, deans, and all other ecclesiastical preferments in the gift of the crown, that five bishops should be appointed, of which the archbishop of Canterbury for the time being always to be one, who, upon any vacancy, might name three persons to him, of whom he would chuse." Many other proposals of the like nature were made soon after, and several projects were not only laid in England, but an actual insurrection begun in Scotland, by his party, in 1715; all which ended in the crushing and dispersing of the rebels, and in the Pretender's being obliged to leave the French dominions.

In this exigence he withdrew to Italy, whither Leslie attended him, notwithstanding the ill-usage he met with at that court. He was a firm Protestant, and no unable champion of that religion; and was encouraged to hope, that he might
make

make a convert of his prince. He had been sent for especially by himself, with a promise that he should celebrate the church of England service in his family; and that he would hear what he should represent to him on the subject of religion. But the Chevalier was far from keeping the word he had given, and on the faith of which our divine had come over; for, though he allowed him, for form's sake, to celebrate the church of England service in his family, yet he never was present there; and not only refused to hear Leslie himself, but sheltered the ignorance of his priests, or the badness of his cause, or both, behind his authority, and absolutely forbade all discourse concerning religion. However, Leslie put up with every thing, in dutiful submission to his avowed sovereign, till the year 1751; when, having undergone many difficulties, and finding nothing but disappointments, he sunk under the pressure; and, returning to his native country, died April 13, 1722, at his own house at Glaslough, in the county of Monaghan.

As to his character, Bayle styles him "a man of merit and learning," and tells us, that he was first who wrote, in Great Britain, against the errors of madam Bourignon. His books, adds he, are much esteemed, and especially his treatise of "The Snake in the Grass." Salmon observes, that his works must transmit him to posterity as a man thoroughly learned, and truly pious. Another writer informs us, that Leslie made several converts from Popery; and says, that, notwithstanding his mistaken opinions about government, and a few other matters, he deserves the highest praise for defending the Christian religion against Deists, Jews, Quakers, and for admirably well supporting the doctrines of the church of England against those of Rome. The author of the "Freeholder's Journal," immediately after the death of Mr. Leslie, observed, that, when the Popish emissaries were most active in poisoning the minds of the people, Mr. Leslie was behind no man in diligently exposing, both in public and private, the errors and absurdities of the Romish doctrines. Yet, upon the abdication of king James, he resigned his livings, followed his fortunes, and adhered firmly to his interests; and, after his demise, to those of the Pretender. Notwithstanding his well-known attachment to the Jacobite interest, and his frequent visits to the court of St. Germain's, he was not much molested by the government till a little before Sacheverell's trial, when he attacked bp. Burnet pretty warmly in a pamphlet, called "The good old Cause, or Lying in Truth;" wherein he would prove, from the bishop's former works, the truth of that doctrine for which the doctor was prosecuted by the commons, and violently inveighed against the bishop
himself

himself. To avoid the storm that threatened him for this pamphlet, he fled out of England, and remained abroad till 1721, when he returned hither, with a resolution, let the consequences be what they would, of dying in his own country. Some of his friends acquainting lord Sunderland with his purposes, and imploring his protection for the good old man, his lordship readily and generously promised it. Mr. Leslie had no sooner arrived in London, than a member of the house of commons officiously waited on lord Sunderland with the news, but met with such a reception from his lordship as the malice of his errand deserved.

Besides the political tracts which he scattered, Mr. Leslie left two volumes in folio of theological works, in which he has discussed well nigh all the controversies which now disturb the peace of the Christian church. Consummate learning, attended by the lowest humility, the strictest piety without the least tincture of moroseness, a conversation to the last degree lively and spirited, yet to the last degree innocent, made him the delight of mankind, and leaves what Dr. Hickes says of him unquestionable, that he made more converts to a sound faith and holy life than any other man of our times.

A catalogue of his books is inserted below [P].

LESSING

[P] We shall divide these into his political and religious works. Of the former, he wrote, 1. "Answer to the State of the Protestants of Ireland," &c. already mentioned. 2. "Cassandra, concerning the new Associations, &c. 1703," 4to. 3. "Rehearsals;" at first a weekly paper, published afterwards twice a week in a half-sheet, by way of dialogue on the affairs of the times; begun in 1704, and continued for six or seven years. 4. "The Wolf stripped of his Shepherd's Cloathing, in Answer to 'Moderation a Virtue,' 1704," 4to. The pamphlet it answers was written by James Owen. 5. "The Bishop of Sarum's [Burnet's] proper Defence, from a Speech said to be spoken by him against occasional Conformity, 1704," 4to. 6. "The new Association of those called Moderate Churchmen," &c. occasioned by a pamphlet, intitled, "The Danger of Priestcraft, 1705," 4to. 7. "The new Association, part 2, 1705," 4to. 8. "The Principles of Dissenters concerning Toleration and occasional Conformity, 1705," 4to. 9. "A Warning for the Church of England, 1706," 4to. Some have doubted whether these two

pieces were his. 10. "The good old Cause, or Lying in Truth; being a second Defence of the Bishop of Sarum from a second Speech, &c. 1710." For this, a warrant was issued out against Leslie. 11. "A Letter to the Bishop of Sarum, in Answer to his Sermon after the Queen's Death, in Defence of the Revolution, 1715." 12. "Salt for the Leech." 13. "The Anatomy of a Jacobite." 14. "Gallienus redivivus." 15. "Delenda Carthago." 16. "A Letter to Mr. William Molyneux, on his Case of Ireland's being bound by the English Acts of Parliament." 17. "A Letter to Julian Johnson." 18. Several Tracts against Dr. Higdén and Mr. Hoadly."

His theological tracts are, first, against the Quakers; as, 1. "The Snake in the Grass, &c. 1697," 8vo. 2. "A Discourse proving the Divine Institution of Water Baptism, &c." *ibid.* 4to. 3. "Some seasonable Reflections upon the Quakers' solemn Protestation against George Keith, &c. 1697." 4. "Satan disrobed from his Disguise of Light, 1698," 4to. 5. "A Defence of a Book, intitled, 'The Snake in the Grass,' 1700," 8vo. 6. "A Reply to a Book,

LESSING (GOTTHOLD EPHRAIM). Lessing's grandfather, Theophilus, being a student of the civil law, held a disputation at Leipzig, in 1670, "*De Religionum Tolerantia*," relative not merely to the toleration of the three Christian parties, but to the general toleration of all religions. His father, who was a man of talents and learning, had destined himself to an academical life, but was called to take charge of a congregation at Kametz, the place of his nativity. Here he was in correspondence with the most famous preachers of his time, published some works of his own, and translated several treatises of abp. Tillotson. He also left behind him a manuscript refutation of some prejudices against the Reformation. There can be no doubt but the example and cares of so learned and thoughtful a father had no inconsiderable influence on the early turn which Lessing shewed for literature. When, in his sixth year, his father chose to have his picture drawn, in which he was to be represented sitting under a tree playing with a bird, young Lessing shewed his utter dislike to the plan, and said, "if I am to be painted, let me be drawn with a great heap of books about me, otherwise I had rather

a Book, intituled, "*Anguis flagellatus*, or a Switch for the Snake—being the last part of the Snake in the Grass, 1702," 8vo. 7. "Primitive Heresy revived in the Faith and Practice of the Quakers, 1698," 4to. 8. "The present State of Quakerism in England, 1701." 9. "Essay concerning the Divine Right of Tythes, 1700," 8vo.

II. Against the Presbyterians: 10. "A Discourse, shewing who they are that are now qualified to administer Baptism," &c. 11. "The History of Sin and Heresy, &c. 1698," 8vo.

III. Against the Deists: 12. "A short and easy Method with the Deists, &c. 1694," 8vo. 13. "A Vindication of the short and easy Method." 14. "The Truth of Christianity demonstrated, in a Dialogue between a Christian and a Deist, 1711," 8vo.

IV. Against the Jews: 15. "A short and easy Method with the Jews." This dated at the end, "Good-Friday, 1689;" and the fourth edition was published in 1715.

V. Against the Socinians: 16. "The Socinian Controversy discussed, &c. 1608." 17. "An Answer to Remarks on the first Dialogue against the Socinians." 18. "A Reply to the Vindication of the Remarks." 19. "An Answer to the Examination of the last Dialogue," &c. 20. "A Supplement

in Answer to Mr. Clendon's '*Tractatus philosophica theologicus de Persona*,' &c. 21. "The Charge of Socinianism against Dr. Tillotson considered, &c. by a true Son of the Church."

VI. Against the Papists: 22. "Of private Judgement and Authority in Matters of Faith." 23. "The Case stated between the Church of Rome and the Church of England, &c. 1713." 24. "The true Notion of the Catholic Church, in Answer to the Bishop of Meaux's Letter to Mr. Nelson," &c.

Besides these, he published the four following tracts. 25. "A Sermon preached in Chester, against Marriages in different Communions. 1702," 8vo. This sermon occasioned Mr. Dodwell's discourse upon the same subject. 26. "A Dissertation concerning the Use and Authority of ecclesiastical History." 27. "The Case of the Regal and the Pontificate." 28. "A Supplement, in Answer to a Book, intituled, 'The regal Supremacy in ecclesiastical Affairs asserted, &c.'" These two last pieces were occasioned by the dispute about the rights of convocation, between Wake, &c. on one side, and Atterbury and his friends, among whom was Leslie, on the other. All his theological pieces, except that against Tillotson, were collected and published by himself in two volumes, folio, 1711.

not be painted at all;" which was accordingly done. Lessing passed five entire years at the high-school at Meissen, and has been repeatedly heard to declare that he was indebted to it alone for whatever learning and solidity of thinking he possessed. Though the Latin poetry belongs to the *officiis perfectis* of a scholar in this academy, and the German poetry to the *imperfectis*, yet he pursued the latter much more than the former, and celebrated the battle of Kesseldorf in German verse, at the request of his father. Professor Klemm particularly encouraged him to the study of mathematics and philosophy; while Grabner, the rector of the academy, wrote to his father concerning them: "He is a colt that requires a double allowance of provender. The lessons that are found too difficult for others, are but child's play to him.—We shall hardly be sufficient for him much longer." Being removed to Leipzig, he soon displayed his inclination to write for the stage. Here he likewise made great proficiency in the bodily exercises of horsemanship, fencing, dancing, and leaping. Mr. Weisse was his first and principal friend at this place; and their friendship was only dissolved by death. Lessing frequented the college-exercises but little, and that irregularly: none of the professors gave him satisfaction, excepting Ernesti, whose lectures he sometimes attended. So much the more did he read and study for himself, especially the writings of Wolff in German. He kept up a great intimacy with Naumann, the author of *Nimrod*, on account of his possessing many singular qualities, which were always more agreeable to Lessing, than the common dull monotony of character, even though mingled with some weaknesses and defects. Under Kastner he exercised himself in disputation; and here began his close connection with Mylius, whose works he afterwards published. His intercourse with this supposed free-thinker, and with the company of comedians, at that place, brought upon him much calumny, together with the displeasure of his parents. His first literary productions appeared in a *Hamburg* newspaper. In company with M. Weisse, he translated *Hannibal*, the only tragedy of Marivaux, into rhyming Alexandrines. His comedy of the "Young Scholar," which he had begun while a school-boy, was finished at Leipzig, from an actual event that happened to a young scholar disappointed in his hopes of the prize from the academy at Berlin. His father had him home for a time, in order to wean him from the bad company he was thought to frequent. In this interval, he composed a number of anacreontics on love and wine. One day, his pious sister coming into his room, in his absence, saw these sonnets, read them over, and, not a little angry that her brother could so employ his precious moments

moments, threw them into the fire. His little brother betrayed the transaction, on his missing the papers. A trifling burst of resentment was all he felt on the occasion. He took a handful of snow, and threw it into her bosom, in order to cool her holy zeal.—He now went back to Leipzig; which place he soon after quitted, going by Wittenberg to Berlin. This gave his father fresh uneasiness; and produced those justificatory letters of his son, which are very remarkable in their kind, and do so much honour to the frankness of his character. At Berlin, in conjunction with Mylius, he compiled the celebrated contributions to the history and success of the theatre. The father of a certain magister, who had been sharply criticized in these contributions, made complaint of it to Lessing's father. To this person he wrote in answer: "The critique is mine, and I only lament that I did not make it more severe. Should Gr. complain of the injustice of my judgment, I give him full liberty to retaliate as he pleases on my works." One of his first acquaintances in Berlin was a certain Richier de Louvain, who, in 1750, from a French teacher, was become secretary to Voltaire, with whom he brought our author acquainted.—From Berlin he went to Wittenberg, where he plied his studies with great diligence, and took the degree of magister, but remained only one year, and then returned to Berlin. At Berlin he undertook the literary article for the periodical publication of Voss, in which employment he both wrote and translated a great variety of pieces, and formed several plans which were never executed. Among others, he agreed with Mendelsohn to write a journal, under the title of "The best from bad Books:" with the motto taken from St. Ambrose: "*Legimus aliqua nelegantur.*" In the year 1755, he went back to Leipzig, and thence set out upon a journey, in company with a young man of the name of Winkler: but this was soon interrupted, and brought on a law-suit, in which Lessing came off conqueror. He now, which we should not have expected, in order to please his godly sister, set about translating a book of devotion, namely, "Law's serious Exhortation to all Christians to lead a pious and holy Life." This translation was finished and published by Mr. Weisse. At the beginning of 1759, Lessing went again to Berlin. Mendelsohn was cited before the general fiscal, on account of the letters on literature, which had been for some time prohibited. He appeared; and justified himself in nearly the following manner: "He who writes verses may be said to play at bowls; and whoever plays at bowls, be he whom he will, king or peasant, must be content to hear the waiter declare how he plays." The comparison pleased, and the literary letters regained their customary success. Lessing's

propensity to play, which has been so often exaggerated and misrepresented, naturally arose from his situation at Breslaw, where he was in the seven years war for some time in quality of secretary to general Tauenzien. Even the care for his health was conducive to it. "Were I able to play calmly," said he, "I would not play at all; but it is not without reason that I play with eagerness. The vehement agitation sets my clogged machine in motion, by forcing the fluids into circulation; it frees me from a bodily torment, to which I am often subject." His intimate friends among the learned at Breslaw were Arletius and Klofe. Lessing's literary labours were indeed at that time almost entirely suspended; and Mendelssohn had the following epistle, dedicatory to a singular personage, prefixed to the copy that was sent to him: "Authors, who present their supplications to the public, are wont to complain that they worship a deaf divinity; they may beseech and invoke him; they may call upon his name from morning even until noon; but there is no voice, nor any that answers. I lay my pages at the feet of an idol, who has the bad quality of being equally hard of hearing. I have called, and he answereth me not. I now bring my complaint of him before that deaf judge, the public, which often passes righteous judgment, without hearing the case. The mockers say; "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is busy, or he is in a journey; or, peradventure, he sleepeth, and must be awaked!—O no! he can talk, but alas he will not; he might travel, but that he cannot. For sleeping, his spirit is too lively; and for business, he is too lazy. Otherwise his gravity would be the oracle of the wise, and his derision a rod for the back of fools; but now that oracle is mute, and fools strut about unchastised. He has resigned his scourge to other hands; but they strike too gently; for they are frightened at the sight of blood."—And he,

When he nor hears, nor speaks, nor feels,
Nor sees; what does he then?—He plays.

In Breslaw M. Lessing was attacked by a violent fever. Though he suffered much from the disease; yet he declared that his greatest torment arose from the conversations of his physician, old Dr. Morgenbesser, which he could scarcely endure when he was well. When the fever was at its height, he lay perfectly quiet, with great significance in his looks. This so much struck his friend standing by the bed, that he familiarly asked him what he was thinking of? "I am curious to know what will pass in my mind when I am in the act of dying."

dying." Being told that was impossible, he abruptly replied : " You want to cheat me." On the day of his reception into the order of free-masons at Hamburg, one of his friends, a zealous free-mason, took him aside into an adjoining room, and asked him, " Is it not true, now, that you find nothing among us against the government, religion, or morals?" " Yes," answered Lessing, " with great vivacity, " would to heaven I had! I should then at least have found *something*!" The extent of his genius must be gathered from his numerous writings. What Mendelssohn said of him in a letter to his brother, shortly after his death, is strictly true : that he was advanced at least a century before the age in which he lived.

L'ESTRANGE (Sir ROGER) was descended from an ancient and reputable family, seated at Hunstanton-hall, Norfolk ; where he was born Dec. 17, 1616. He was the youngest son of Sir Hamond L'Estrange, bart. a zealous royalist during the disputes between king Charles and his parliament ; who, having his estate sequestered, retired to Lynn, of which town he was made Governor. The son had a liberal education, which was completed probably at Cambridge ; and followed his father's principles with extraordinary eagerness. He was about two-and-twenty, when king Charles entered upon his expedition to Scotland in 1639 ; and he attended his majesty on that occasion. This was the leading step to the ensuing troubles ; and he ever afterwards stuck fast to the royal cause, for which he was a remarkable sufferer, and once in imminent danger of losing his life. This happened in 1664 ; when, according to his own account, he was betrayed by a brace of villans (Leman and Hager) upon a treaty to surprize Lynn-Regis ; the former of whom had been at Oxford, and there obtained a promise of command at sea ; and both of them were bound by an oath of secrecy and fidelity, as strong as words could make it. Upon this scheme Sir Roger received a commission from the king, constituting him governor of the town in case of success : but, being seized, and his majesty's commission found upon him, he was carried first to Lynn, thence to London, and there transmitted to the city court-martial for his trial ; where, after suffering all manner of indignities, he was, as Whitlocke says, condemned to die as a spy, coming from the king's quarters without drum, trumpet, or pass.

His sentence being passed, he was cast into Newgate ; whence he dispatched a petitionary appeal to the lords, the time appointed for his execution being the Thursday following ; but with great difficulty he got a reprieve for fourteen days, and, after that, a prolongation for a farther hearing. In this

condition of expectation he lay almost four years a prisoner, with only an order between him and the gallows; publishing, in the mean time, "An Appeal from the Court-martial to the Parliament:" but, about the time of the Kentish insurrection, in 1648, he slipped out of the prison, with the keeper's privity, and went into Kent. He retired into the house of Mr. Hales, a young gentleman, heir to a great estate in that county, and spirited him to undertake an insurrection; which miscarrying, L'Estrange with much difficulty got beyond sea. Here he continued till 1653; when, upon the long parliament's being outed by Cromwell, he returned into England, and presently dispatched a paper to the council at Whitehall to this effect; "that, finding himself within the act of indemnity, he thought it convenient to give them notices of his return." Soon after this notice, he was summoned to that board, which he attended; and from this time matters began to look a little in his favour. Being told by one of the commissioners, that his case was not comprehended in the act of indemnity, he concluded his best course would be to speak to Cromwell himself, as he did at last in the Cockpit [Q]; and, shortly after, he received his discharge by the following order, dated October 31, 1653: "Ordered, that Mr. Roger L'Estrange be dismissed from his farther attendance upon the council, he giving in two thousand pounds security to appear when he shall be summoned so to do, and to act nothing prejudicial to the commonwealth. Ex. John Thurloe, secretary."

This appearance at the court of Cromwell was much objected to him, after the restoration, by some of the cavaliers; who, having heard of his once playing in a concert where the usurper was present, nick-named him "Oliver's Fidler." He was charged also with having bribed some of the protector's people, but utterly disavows it; averring, he never spoke to Thurloe but once in his life about his discharge; and that, though during the dependency of that affair he might well be seen at Whitehall, yet he never spoke to Cromwell on any other business, or had the least commerce of any kind with him. After his discharge, to the restoration, he seems to have lived free from any disturbance from the then governing powers; and was taken little notice of by Charles II. or his ministry, on that prince's recovering his throne. This usage was greatly resented by him, as is evident from his warm expostulation to the earl of Clarendon, in the dedication to that mi-

[Q] Cromwell then talked to him of the restlessness of his party; telling him, "that they would do well to give some testimony of their quiet and peaceable intentions;" and adding, that "rigour was not at all his inclination, but that he was but one man, and could do little by himself."

number of his "Memento," published in 1662; where he joins himself with other neglected cavaliers, who had suffered for their attachment to the royal family during the civil wars and the succeeding usurpation. In setting forth their complaints, he made use of the press: but his writings seem to have produced no great effect to himself then, though afterwards he was made licenser of the press, a profitable post, which he enjoyed till the eve of the revolution. This, however, was all the recompence he ever received, except being in the commission of the peace; after more than twenty years, as he says, spent in serving the royal cause, near six of them in gaols, and almost four under a sentence of death in Newgate. It is true, he hints at greater things promised him from lord Clarendon; and, in these hopes, exerted his talents, on behalf of the crown, in publishing several pieces. In 1663, for a farther support, he set up a paper, called "The Public Intelligencer, and the News;" the first of which came out the 1st of August, and continued to be published twice a week, till January 19, 1665; when he laid it down, on the design then concerted of publishing the "London Gazette," the first of which papers made its appearance on Saturday Feb. 4 [R].

After the dissolution of Charles's second parliament, in 1679, he set up a paper, called "The Observator;" the design of which was to vindicate the measures of the court, and the character of the king, from the charge of being popishly affected. With the same spirit he exerted himself in 1681, in ridiculing the popish plot; which he did with such vehemence, that it raised him many enemies, who endeavoured, notwithstanding his known loyalty, to render him obnoxious to the government. But he appeared with no less vehemence against the fanatic plot in 1682; and, in 1683, was particularly employed by the court to publish Dr. Tillotson's papers exhorting lord Ruffel to avow the doctrine of non-resistance, a little before his execution. So that he weathered all the storms raised against him during that reign, and, in the next, was rewarded with the honour of knighthood, accompanied with this declaration, "that it was in consideration of his eminent services and unshaken loyalty to the crown, in all extremities;

[R] This paper succeeded "The Parliamentary Intelligencer" and "Mercurius Publicus," published in defence of the government, against the "Mercurius Politicus." L'Estrange desisted, because, in November preceding, the Oxford Gazette began to be published twice a week, in a folio half-sheet; the first of which came out November 7, 1665, the king and queen, with the

court, being then at Oxford; but, upon the removal of the court to London, they were called "The London Gazette," the first of which was published in February following, on a Saturday, the Oxford one having been published on a Tuesday; and these have been the days of publishing that paper ever since. Heath's Chronicle, and Athen. Oxon.

and as a mark of the singular satisfaction of his majesty, in his present as well as his past services." In 1687, he was obliged to lay down his "Observator," now swelled to three volumes; as he could not agree with the toleration proposed by his majesty, though, in all other respects, he had gone the utmost lengths. He had even written strenuously in defence of the dispensing power, claimed by that infatuated prince; and this was probably one reason, why some accused him of having become a proselyte to the church of Rome. However that be, it is certain the accusation gave him much uneasiness, which was heightened by his daughter's desertion to that church; and therefore, to clear himself from this aspersion, he drew up a formal declaration, directed to his kinsman, Sir Nicolas L'Estrange, on the truth of which he received the sacrament at the time of publishing the same, which is supposed to be in 1690 [T]. By this declaration we find he was married; but who his lady was, or what issue he had by her, besides the just-mentioned daughter, has not come to our knowledge. After the Revolution, he seems to have been left out of the commission of the peace; and, it is said, queen Mary shewed her contempt of him by the following anagram she made upon his name, "Lying-Strange Roger:" it is certain he met with some trouble, for the remainder of his life, on account of his being a disaffected person.

He died Sept. 11, 1704, wanting only five days of eighty-eight, and having in a manner survived his intellectuals. His corpse was interred in the church of St. Giles in the Fields, in the county of Middlesex, where there is an inscription to his memory. He was author of many political tracts, and translated several things from the Greek, Latin, and Spanish, which are as follow: "Roger L'Estrange's Apology;" "Truth and Loyalty vindicated, &c." "The Memento;" "The Reformed Catholic;" "The free-born Subject;" "Answer to the Appeal," &c. "Seasonable Memorial;" "Cit and Bumkin," in two parts; "Farther Discovery;" "Case put;" "Narrative of the Plot;" "Holy Cheat," "Toleration dis-

[T] The letter runs in these terms: "Sir, the late departure of my daughter, from the church of England to the church of Rome, wounds the very heart of me; for I do solemnly protest, as in presence of God Almighty, that I knew nothing of it: and, for your farther satisfaction, I take the liberty to assure you, upon the faith of a man of honour and conscience, that as I was born and brought up in the communion of the church of England, so I have been true to it ever since, with a firm resolution,

with God's assistance, to continue in the same to my life's end. Now, in case it should please God in his providence to suffer this scandal to be revived upon my memory when I am dead and gone, make use, I beseech you, of this paper in my justification, which I deliver as a sacred truth. So help me God.

"Roger L'Estrange.

"Signed in the presence of us,

"John L'Estrange,

"Richard Sure.

"To Sir Nicholas L'Estrange, bart."

cuffed,"

called," "Discovery on Discovery;" "L'Estrange's Appeal," &c. "Collections in Defence of the King;" "Relapsed Apostate;" "Apology for Protestants;" "Richard against Baxter;" "Tyranny and Popery;" "Growth of Knavery;" "L'Estrange no Papist," &c. "The Shammer shammed;" "Account cleared;" "Reformation reformed;" "Dissenters Savings," two parts; "Notes on College, i. e. Stephen College;" "The Protestant Joiner;" "Zekiel and Ephraim;" "Papist in Masquerade;" "Answer to the Second Character of a Popish Successor;" "Considerations on Lord Russel's Speech." All these were printed in 4to. "History of the Plot;" "Caveat to the Cavaliers;" "Plea for the Caveat and its Author." These were in folio. His translations were, "Josephus's Works;" "Cicero's Offices;" "Seneca's Morals;" "Erasmus's Colloquies;" "Æsop's Fables;" "Quevedo's Visions;" "Bona's Guide to Eternity;" and "Five Letters from a Nun to a Cavalier." Besides these, he wrote several news-papers, and occasional pieces.

The character of his wit and language is variously censured; but Mr. Gordon, the author of the "Independent Whig," has, upon the whole, given the truest account of them. This writer, having observed that easy writing had been studied to affectation; a sort of writing, where the thoughts are not close, the sense strong, or the phrase genteel; goes on thus: "Such are the productions of Sir Roger L'Estrange, not fit to be read by any who have taste or good breeding. They are full of technical terms, of phrases picked up in the street, from apprentices and porters; and nothing can be more low and nauseous. His sentences, besides their grossness, are lively nothings; which can never be translated (a sure way to try language) and will hardly bear repetitions. 'Between hawk and buzzard;' 'clawed him with kindness;' 'alert and frisky;' 'guzzling down tippie;' 'would not keep touch;' 'a queer put;' 'lay cursed hard upon their gizzard;' 'cram his gut;' 'conceited noddie;' 'old chuff;' and the like, are some of Sir Roger's choice flowers. Yet this man was reckoned a master; nay, a reformer of the English language; a man who writ no language, nor does it appear that he understood any; witness his miserable translations of Cicero's Offices and Josephus: that of the latter is a version full of mistakes, wretched and low, from an easy and polite one of Mons. D'Andilly. Sir Roger is among the several hands who attempted Tacitus; and the third book of the history is said to be done by him. He knew not a word of it but what is taken from Sir Henry Saville; and him he has wretchedly perverted and mangled. Sir Roger had a genius for buffoonery and a rabble, and higher he never went.

His style and his thoughts are too vulgar for a sensible artificer. To put his books into the hands of youth or boys, for whom Æsop, by him burlesqued, was designed, is to vitiate their taste, and to give them a poor low turn of thinking; not to mention the vile and slavish principles of the man. He has not only turned Æsop's plain beasts from the simplicity of nature into jesters and buffoons; but out of the mouths of animals, inured to the boundless freedom of air and deserts, has drawn doctrines of servitude, and a defence of tyranny."

LETHIEULLIER (SMART), esq. gentleman-commoner of Trinity-college Oxford, was the second son of John Lethieullier, esq. of Aldersbrook in Essex, where he had a noble collection of MSS. choice books, medals, and natural curiosities, which he had collected in his travels through France, Italy, and Germany. His father dying Jan. 1, 1736-7, and his elder brother being dead before, he became heir to the paternal estates, which were very considerable. He married, Feb. 6, 1725-6, Margaret, daughter of William Sloper, esq. of Woodhay in Berkshire; but died Aug. 27, 1760, æt. 59, without issue. He was succeeded in his estates, to which he had added the manor of Birch-hall in Theydon Bois, by Mary, only daughter of his next brother Charles Lethieullier, LL.D. fellow of All Souls-college, F. A. S. and counsellor at law, who died the year before him. He was an excellent scholar, a polite gentleman, and universally esteemed by all the learned men of his time. Some papers of his are printed in Phil. Trans. No. 497. and Archæologia, I. p. 26, 57, 73, 75, II. 291. His library was sold by auction 1760.

The following elege was written by the late Mr. Collinson immediately after the death of Mr. Lethieullier: "He was descended from an ancient family from France in time of persecution, and a gentleman every way eminent for his excellent endowments. His desire to improve in the civil and natural history of his country led him to visit all parts of it; the itineraries in his library, and the discoveries he made relating to its antiquities, with drawings of every thing remarkable, are evidences of his great application to rescue so many ancient remains from mouldering into oblivion. His happy turn of mind was not confined solely to antiquities, but in these journeys he was indefatigable in collecting all the variety of English fossils, with a view to investigate their origin: this great collection, which excels most others, is deposited in two large cabinets, disposed under their proper classes. The most rare are elegantly drawn, and described in a folio book, with his observations on them. As the variety of ancient marbles had engaged his attention, and he found so little said of them
with

with respect to their natural history, it was one of his motives, in visiting Italy, to furnish himself with such materials as he was able to procure from books, and learned men, relating to them. He collected specimens of the most curious, and had drawings, finely painted, of the most remarkable monuments of the ancient marbles; they are bound up in a folio volume, with all the observations he could gather relating to their natural history and antiquity. His cabinet of medals, his collection of antiquities of various kinds, and most elegant books of the finest engravings, are instances of the fine taste with which he has enriched his library and cabinet with the spoils of Italy. This short but imperfect memoir is candidly offered as a tribute due to a long friendship. It is wished it may excite an abler pen to do more justice to the memory of this great and good man. But it is humbly hoped that these hints will be accepted not only as a testimony of respect, but may also inform an inquisitive genius in these branches of science where he may be assisted with such valuable materials for the prosecution of his future studies."

His cousin Colonel William Lethieullier, who was also F. A. S. travelled into Egypt, and brought over a very perfect mummy, now in the British Museum, with most of the colonel's collections, the rest having been in Mr. Smart Lethieullier's hands.

A committee of the trustees waited on the colonel's executors, Feb. 23, 1756, to return thanks for the valuable legacy of a fine mummy, and a curious collection of English antiquities. On this occasion Pitt Lethieullier, Esq. nephew to the colonel, presented them with several antiquities, which he himself had collected during his residence at Grand Cairo.

LETI (GREGORIO), author of several works in Italian, was born at Milan in 1630, and educated among the Jesuits. Then he travelled; and, being of a lively spirit and warm in his temper, was curious to know what could be said upon every thing, and especially religion. He happened upon a Calvinist at Genoa, who made a strong impression upon him; and prepared him to embrace the reformed religion, which he did, and made a solemn profession of it at Lausanne. He married a physician's daughter here, and then went to Geneva, where he lived twenty years, and was made a citizen gratis; which was reckoned a most extraordinary favour, as having never been conferred on any one before. From Geneva he went to London, and received encouragement from Charles II; nevertheless, in some time he left London, and finally settled at Amsterdam, where he died in 1701, with the title of "Historiographer" of that town. John le Clerc married his daughter, who died in 1734.

Leti was a writer of history: he wrote the "History of Lewis XIV," of "Philip II. of Spain," of "Charles V." of our "Queen Elizabeth," of "Oliver Cromwell," of "Pope Sixtus V." a "History of Geneva," and other smaller things in a similar way. Necessity put him upon scribbling; and he is said to have offered his service to most of the potentates in Europe. His books are all in Italian, many of them translated into French, and some into English. He has been generally regarded as the Varillas of Italy; yet, though not altogether to be depended on, as having recorded things upon slight foundations, many curious matters are to be found in him, which are read no where else.

LEUCIPPUS, a famous philosopher of Abdera, who flourished 428 years before Christ. He was a disciple of Zeno, and the inventor of the system of atoms, and of a vacuum. Many of his hypotheses have been adopted by the moderns. His life has been written by Diogenes Laertius.

LEUNCLAVIUS (JOHANNES), a learned German, was descended from a noble family, and born at Amelburn in Westphalia, 1533. He travelled through almost all the countries in Europe. While he was in Turkey, he collected very good materials for an "History of the Ottoman Empire;" which he published, and also several other pieces concerning it, in Latin. He gave Latin translations also of "Xenophon," "Zosimus," &c. To a knowledge of the learned languages he added that of the civil law. He died at Vienna in 1593, aged 60.

LEUSDEN (JOHN), very distinguished for biblical learning and his knowledge of Oriental languages, was born at Utrecht in 1624; became professor of Hebrew, and died there in 1699. He was the author of many useful works; as, "Onomasticon Sacrum;" "Clavis Hebraica et Philologica Veteris Testamenti;" "Novi Testamenti Clavis Græca;" "Compendium Biblicum Veteris Testamenti;" "Compendium Græcum Novi Testamenti," &c.

LEVINGSTON (JAMES, Earl of Calendar), who descended from the house of Linlithgow, was formed as a soldier in the wars of Bohemia, Holland, Sweden, and Germany, and acquired a great reputation in his military character. He was a gentleman of the bed-chamber to Charles I. who created him lord Levingston of Almont, in 1633, and earl of Calendar, 1641. Upon the eruption of the civil war, he took the side of the parliament, but after attached himself to the king. He marched into England soon after the battle of Marston-moor, with ten thousand men, to assist the earl of Leven in reducing York. He was lieutenant-general of the Scots army that attempted to rescue Charles from his
confinement

confinement in the isle of Wight. His most signal exploit was the taking of Carlisle, in which he found a seasonable supply of arms and ammunition. He died October 1672.

LEYDEN (LUCAS VAN), a Dutch painter, not only in oil, but in distemper, and on glass, and was full as eminent for engraving as for painting. His genius exerted itself so early, that before he was 15 he painted the history of St. Hubert, which procured him the greatest applause. He painted the famous picture of the day of judgement, which is now preserved in one of the chambers of the Stadthouse of Leyden. His character of colouring is good: his attitudes (allowing for the stiff German taste) are well enough, his figures have a considerable expression, and his pictures are highly finished. He endeavoured to proportion the strength of his colouring to the different degrees of distance in which his objects were placed; for, in that age, the true principles of perspective were but little known. As he had no instructor in this branch, he was consequently incorrect with regard to the proportional height of figures to their distances, so as to appear a mannerist. He died in 1533, aged 39 years.

LEYBOURN (WILLIAM), who was originally a printer in London, published several of the mathematical works of Samuel Foster, astronomical professor in Gresham-college. He afterwards became an eminent author himself, and appears to have been the most universal mathematician of his time. His "Cursus Mathematicus" was esteemed the best system of the kind extant. His "Panarithmologia; or, Trader's sure Guide," being tables ready cast up, is still much in use. It was formed upon a plan of his own, and has been adopted by Mr. Bareme in France. Birth and death uncertain.

LEUWENHOEK (ANTHONY DE), a very celebrated physician, was born at Delft in Holland, 1632; and became famous all over Europe by his experiments and discoveries with microscopes. His "Letters to the Royal Society of London," of which he was a member, and to others of the learned in this way, were printed at Leyden, 1722, in 4to. They gave an account of these discoveries; of animals, particularly, subjected to the senses, which we cannot contemplate without wonder and amazement. He died Aug. 26, 1723, aged 91.

LEVER, (Sir ASHTON), deserves a place in our volumes from his surprizing and useful collection of natural curiosities. He expended his whole fortune on a most valuable museum, which he was permitted to dispose of by lottery. He died in 1788.

LEY (Sir JAMES), sixth son of Henry Ley, of Jessont, Wiltshire, was, for his great merit, made lord chief justice in Ireland, and afterwards in England, by James I. He was afterwards

afterwards made baron Ley, lord-high-treasurer, and finally, earl of Marlborough. He was also eminent both as an antiquary and a lawyer. Many of his pieces on antiquity were printed by Hearn, and his Reports, in 1659.

LHUYD (EDWARD) was a native of South Wales, the son of Charles Lhuyd, esq. of Lhanvorde. He was educated at Jesus-college, Oxford, where he was created M. A. July 21, 1701. He was bred under Dr. Plot, whom he succeeded as keeper of the Ashmolean museum, had the use of all Vaughan's collections, and, with incessant labour and great exactness, employed a considerable part of his life in searching into the Welsh antiquities, had perused or collected a great deal of ancient and valuable matter from their MSS. transcribed all the old charters of their monasteries that he could meet with, travelled several times over Wales, Cornwall, Scotland, Ireland, Armorick Bretagne, countries inhabited by the same people, compared their antiquities, and made observations on the whole; but died in July, 1709, before he had digested them into the form of a discourse on the ancient inhabitants of this island. The untimely death of this excellent antiquary prevented the completing of many admirable designs. For want of proper encouragement, he did very little towards understanding the British bards, having seen but one of those of the sixth century, and not being able to procure access to two of the principal libraries in the country. He communicated many observations to bishop Gibson, whose edition of the Britannia he revised; and published "Archæologia Britannica, giving some Account additional to what has been hitherto published of the Languages, Histories, and Customs, of the original Inhabitants of Great Britain, from Collections and Observations in Travels through Wales, Cornwall, Bas Bretagne, Ireland, and Scotland. Vol. I. Glossography [T]. Oxford, 1707," fol. He left in MS. a Scottish or Irish-English dictionary, proposed to be published in 1732, by subscription, by Mr. David Malcolme, a minister of the church of Scotland, with additions; as also the elements of the said language, with necessary and useful

[T] His "Glossography" is divided into ten titles: 1. "The Comparative Etymology." 2. "The Comparative Vocabulary of the Original Languages of Britain and Ireland." 3. "An Armorick Grammar, translated out of French by Mr. Williams, the sub-librarian of the Museum." 4. "An Armorick English Vocabulary." c. "Some Welsh Words omitted in Dr.

Davies's Dictionary." 6. "A Cornish Grammar." 7. "MSS. Britannicorum Catalogus." 8. "A British Etymologicon, by Mr. Parry, with an Appendix." 9. "A brief Introduction to the Irish or ancient Scottish Languages." 10. "An Irish English Dictionary." And lastly, "A Catalogue of Irish Manuscripts."

informations

informations for propagating more effectually the English language, and for promoting the knowledge of the ancient Scottish or Irish, and very many branches of useful and curious learning. Lhuyd, at the end of his preface to the *Archæologia*, promises an historical dictionary of British persons and places mentioned in ancient records. It seems to have been ready for press, though he could not set the time of publication. His collections for a second volume, which was to give an account of the antiquities, monuments, &c. in the principality of Wales, were numerous and well-chosen; but, on account of a quarrel between him and Dr. Wynne, then fellow, afterwards principal of the college, and bishop of St. Asaph, he refused to buy them, and they were purchased by Sir Thomas Seabright, of Beachwood, in Hertfordshire, in whose library the greatest part still remain, but so indigested, and written with so many abbreviations, that nobody can undertake to publish them. They consist of above 40 volumes in folio, 10 in quarto, and above 100 smaller, and all relate to Irish or Welsh antiquities, and chiefly in those languages. Carte made extracts from them about or before 1736; but these were chiefly historical. Sir John Seabright has given Mr. Pennant 23 of Lhuyd's MSS. Latin and English. Many of his letters to Lister, and other learned contemporaries, were given by Dr. Fothergill to the university of Oxford, and are now in the Ashmolean museum. Lhuyd undertook more for illustrating this part of the kingdom than any one man besides ever did, or than any one man can be equal to.

To this account of so eminent an antiquary we shall subjoin some loose memoranda by the rev. Mr. Jones, a curious collector of anecdotes, and curate to Dr. Young at Welwyn:

“He was certainly a very extraordinary man, both for natural abilities, and sedulous and successful application. He deserved more encouragement.

“This little story of him was told me lately by a very knowing person, who had it from good hands; viz. ‘That during his travels in Bretagne, in the time of our wars with France, he was taken up for a spy, confined for a few days to prison, and all his papers seized. The papers being examined by the priests and jesuits, and found to be to them unintelligible, raised the greater suspicion. But the principal managers against him, receiving assurances, by letters from learned and respectable men in England, that he was only pursuing inquiries relating to the antiquities of Britain, and had not the least concern with state-affairs, honourably dismissed him.’ I wish I had more little anecdotes of this kind

to add, relating to that truly great man. He would have done wonders if he had lived to complete his designs; and posterity would have wondered, and thanked him.

"I remember I was told formerly at Oxford, by a gentleman that knew and honoured him, "that his death was in all probability hastened, partly by his immoderate application to researches into antiquity, and more so by his chusing, for some time before his decease, to lie in a room at the Museum, which, if not very damp, was at least not well-aired, nor could be" This, it seems, was then the current opinion; for he was naturally, as I have heard, of a very robust constitution. It would probably have been better, if he could have contented himself with a chamber or two in his college, though only a sojourner there, and paying rent. He well deserved to have lived rent-free in any part of Great Britain; though I do not know that his college denied him this piece of small respect so evidently due to his great merit.

"The ingenious and learned Mr. Thomas Richards (formerly a member of that college, and afterwards the most worthy rector of Lhanvyllin in North Wales) told me, in the year 1756, "that, in a year or two after his admission into the university, a consultation was held by the fellows of Jesus-college, about a proper person of that college, or any other native of Wales, (though of another college,) to answer the celebrated '*Muscipula*,' then lately published by the ingenious Mr. Holdsworth, of Magdalen-college, at the request, and by the direction, of Dr. Sacheverell. Those who knew, and had often observed, the collegiate exercises of Mr. Richards, were pleased to propose him, though of so low standing, as the fittest person that they could think of for such an undertaking. Mr. Lhuyd, being present, asked, 'Has he the *caput poeticum*?' They assuring him that he usually wrote in a strong Virgilian verse, 'Then,' said Mr. Lhuyd, 'I will give him a plan,' which was that of the '*Hoglandia*,' since published and well known. Mr. Richards, as he told me (and a friend of his said the same), retired with leave, for about a week, out of college, taking lodgings at St. Thomas's, and completed the poem. When finished, and corrected by Mr. Lhuyd, and Mr. Anthony Allop, of Christ-church, Mr. Lhuyd drew up a preface, or dedication, in very elegant Latin, but in terms by much too severe, which made Mr. Richards very uneasy, for he must obey. Before the poem was sent to the press, Mr. Lhuyd died; Richards was then at liberty. He consulted with his friend Mr. Allop (who was greatly offended with Dr. S's haughty carriage), and both together drew up the dedication as it now stands.

"A friend of Mr. Richards informed me, 'that, upon the publication of the 'Muscipula,' Dr. S. gave a copy of it to Mr. Lhuyd, with these haughty words: 'Here, Mr. Lhuyd, I give you a poem of banter upon your country; and I defy all your countrymen to answer it.' This provoked the old Cambrian, &c.

"He had prepared many other valuable materials, but did not live to finish and publish them. His apparatus, in rough draughts, are now in the possession of the family of the Seabrights at Beach-wood, in the county of Hertford. I wish they were bestowed upon the British Museum in London, or the Ashmolean Museum in Oxford, of which latter the said Mr. Lhuyd was keeper.

"In some blank leaves of my printed copy of the aforesaid Archæologia, I have minuted down some particular anecdotes relating to this extraordinary person. The said copy I intend to bestow for the use of the public academy at Caermathen, in South Wales, to be preserved in the library there, amongst my other poor donations to that seminary of useful learning and religion.

"The story of Sacheverell's indecent affront to Mr. Lhuyd is there set forth more at length, from an authentic account, which I had from a person who well knew the whole.

"At evenings, after his hard study in the day-time, he used to refresh himself among men of learning and inquiry, and more particularly Cambro-Britons, in friendly conversations upon subjects of British antiquity; communicating his extensive knowledge therein, with much good humour, freedom, and cheerfulness, and, at the same time, receiving from them farther and more particular informations, subservient to his great and laudable designs. This, I have been informed by good hands, was his general manner. His travels furnished him with many more materials for his work, and he knew how to make the best use of them all.

"In the Ashmolean Museum at Oxford, is a Latin catalogue of the curiosities there, in his own hand-writing; and the statutes of that place were drawn up by him under the directions of the trustees thereof.

"There are many valuable MSS. of his still remaining in private hands. See the anecdotes before mentioned, prefixed to my printed copy of the Archæologia.

"The remaining printed copies of the same book lay mouldering in the aforesaid Museum at Oxford. I wish they were purchased by some worthy antiquary, and dispersed."

LHWYD or **LHUYD** (**HUMPHREY**), a learned antiquary, was the son of Robert Lhuyd, of Denbigh. He was educated at Oxford, but in what house doth not appear, till 1547, when he is found a graduate in Brazen-nose College. He applied himself to physic; and retiring afterwards to his native place, lived mostly within the walls of Denbigh-castle, and practised as physician. He died about the year 1570. He was a person of great eloquence, an excellent rhetorician, a sound philosopher; and, in Camden's judgement, one of the best antiquaries of his time; and we have the authority of a living ornament to literature to assert that Lhuyd is generally very accurate in what relates to the History of Wales.

His writings are, 1. "An Almanack and Kalendar; containing the Day, Hour, and Minute, of the Change of the Moon for ever, &c." 8vo. 2. "Commentarioli Britannicæ Descriptionis Fragmentum. Colon. Agrip. 1572;" of which a new edition was published by Mr. Moses Williams, under the title of "Humphredi Lhwd, Armigeri, Britannicæ Descriptionis Commentariolum: necnon de Monâ Insulâ; & Britannicâ Arce sive Armamentario Romano Disceptatio Epistolaris. Accedunt Æræ Cambro-Britannicæ. Accurante Mose Gulielmo, A. M. R. S. Soc. Lond. 1731," 4to. This was translated into English by Tho. Twyne, who entituled it, "The Breviary of Britain, Lond. 1753," 8vo. 3. "De Monâ Druidum Insulâ, Antiquitati suæ restitutâ;" in a letter to Abraham Ortelius, April 5, 1568. 4. "De Armamentario Romano." These two last are printed at the end of "Historiæ Britannicæ Defensio; written by Sir John Price, Lond. 1573," 4to. 5. "Chronicon Walliæ, a Rege Cadwalladero, usque ad Ann. Dom. 1294," MS. in the Cottonian library. 6. "The History of Cambria, now called Wales, from Caradoc of Lancarvan, the Registers of Conway and Stratflur; with a Continuation, chiefly extracted from Mat. Paris, Nic. Trivet, &c." But he died before it was quite finished. However, Sir Henry Sidney, lord-president of Wales, having procured a copy of it, employed Dr. David Powel to prepare it for the press, who published it under this title: "The Historie of Cambria, now called Wales; a part of the most famous yland of Britaine; written in the Brytish language above two hundred years past: translated into English by H. Lhoyd, gent. corrected, augmented, and continued out of Records and best approved Authors. By David Powel, D. E. Lond. 1584." 4to. Our author translated also, 7. "The Treasure of Health; containing many profitable Medicines, written by Peter Hispanus."

To

To which were added, "The Causes and Signs of every Disease, with the Aphorisms of Hippocrates. Lond. 1585."

LIBANIUS, a celebrated sophist of antiquity, was born in an ancient and noble family at Antioch, on the Orontes, in the year 314. Suidas calls his father "Phasganius;" but this was the name of one of his uncles; the other, who was the elder, was named Panolbius. His great-grandfather, who excelled in the art of divination, had published some pieces in Latin which occasioned his being supposed by some, but falsely, to be an Italian. His maternal and paternal grandfathers were eminent in rank and in eloquence; the latter, with his brother Brasidas, was put to death, by the order of Dioclesian, in the year 303, after the tumult of the tyrant Eugenius. Libanius, of his father's three sons the second, in the fifteenth year of his age, wishing to devote himself entirely to literature, complains that he met with some "shadows of sophists." Then, assisted by a proper master, he began to read the ancient writers at Antioch; and thence, with Jason, a Cappadocian, went to Athens; and, residing there for more than four years, became intimately acquainted with Crispinus of Heraclea, who, he says, "enriched him afterwards with books at Nicomedia, and went, but seldom, to the schools of Diophantus." At Constantinople he ingratiated himself with Nicocles of Lacedæmon (a grammarian, who was master to the emperor Julian), and the sophist Bermarchius. Returning to Athens, and soliciting the office of a professor, which the proconsul had before intended for him when he was twenty-five years of age, a certain Cappadocian happened to be preferred to him. But being encouraged by Dionysius, a Sicilian, who had been præfect of Syria, some specimens of his eloquence, that were published at Constantinople, made him so generally known and applauded, that he collected more than eighty disciples, the two sophists, who then filled the chair there, raging in vain, and Pemarchius ineffectually opposing him in rival orations, and, when he could not excel him, having recourse to the frigid calumny of magic. At length, about 346, being expelled the city by his competitors, the præfect Limenius concurring, he repaired to Nice, and soon after to Nicomedia, the Athens of Bithynia, where his excellence in speaking began to be more and more approved by all; and Julian, if not a hearer, was a reader and admirer of his orations. In the same city, he says, "he was particularly delighted with the friendship of Aristænetus;" and the five years, which he passed there, he styles "the spring, or any thing else that can be conceived pleasanter than spring, of his whole life." Being invited again to Constantinople, and afterwards returning to Nico-

media, being also tired of Constantinople, where he found Phœnix and Xenobius, rival-sophists, though he was patronised by Strategius, who succeeded Domitian as præfect of the East, not daring on account of his rivals to occupy the Athenian chair, he obtained permission from Gallus Cæsar to visit, for four months, his native city Antioch, where, after Gallus was killed in 354, he fixed his residence for the remainder of his life, and initiated many in the sacred rites of eloquence. He was also much beloved by the emperor Julian, who heard his discourses with pleasure, received him with kindness, and imitated him in his writings. Honoured by that prince with the rank of quæstor, and with several epistles of which six only are extant, the last written by the emperor during his fatal expedition against the Persians, he the more lamented his death in the flower of his age, as from him he had promised himself a certain and lasting support both in the worship of idols and in his own studies. There was afterwards a report, that Libanius, with the younger Jamblichus, the master of Proclus, enquired by divination who would be the successor of Valens, and in consequence with difficulty escaped his cruelty, Irenæus attesting the innocence of Libanius. In like manner he happily escaped another calumny, by the favour of duke Lupicinus, when he was accused by his enemy Fidelis, or Fidustius, of having written an elogium on the tyrant Procopius. He was not, however, totally neglected by Valens, whom he not only celebrated in an oration, but obtained from him a confirmation of the law against entirely excluding illegitimate children from the inheritance of their paternal estates, which he solicited from the emperor, no doubt, for a private reason, since, as Eunapius informs us, he kept a mistress, and was never married. The remainder of his life he passed, as before mentioned, at Antioch, to an advanced age, amidst various wrongs and oppressions from his rivals and the times, which he copiously relates in his life, though, tired of the manners of that city, he had thoughts, in his old age, of changing his abode, as he tells Eusebius. He continued there, however; and, on various occasions, was very serviceable to the city, either by appeasing seditions, and calming the disturbed minds of the citizens, or by reconciling to them the emperors Julian and Theodosius. That Libanius lived even to the reign of Arcadius, that is, beyond the 70th year of his age, the learned collect from his oration on Lucian and the testimony of Cedrenus; and of the same opinion is Godfrey Olearius, a man not more respectable for his exquisite knowledge of sacred and polite literature than for his judgement and probity, in his MS. prælections, in which, when he was professor of both languages in the university

university of his own country, he has given an account of the life of this sophist.

The writings of Libanius [u] are numerous, and he composed and delivered various orations, as well demonstrative as deliberative, and also many fictitious declamations and disputations. Of these Frederic Morell published as many as he could collect in two volumes folio, in Greek and Latin. In the first vol. Paris, 1606, are XIII "Exercises (*Progymnasmata*);" XLIV "Declamations;" and III "Moral Dissertations," and in the second vol. Paris, 1627, are the "Life of Libanius," and XXXVI other orations, most of them long and on serious subjects.

Besides what are contained in those volumes, and his epistles, ten other works of this sophist have been separately published, most of them orations, and in the "Excerpta Rhetorum" of Leo Allatius, Greek and Latin, Rom. 1641, 8vo, are XXXIX "Narrations," VII "Descriptions," and VII more "Exercises of Libanius, with Translations by Allatius." His unpublished works are, 1. Many hundred "Epistles" yet concealed in various libraries, a mode of writing in which it appears he excelled by the testimony even of the ancients, particularly Eunapius and Photius; and of that the perusal of them will easily convince the intelligent reader; for they abound with Attic wit and humour, and every where recommend themselves by their pointed conciseness no less than by their elegance and learning [x]. 2. Several "Orations," as in a MS. of the Barberini library, of excellent character, most correctly written on vellum, from which Allatius asserts, that all the published works of Libanius might also be given much more correct and perfect. 3. Various "Declamations," in the above MS. and also in the Vatican library. And that there are many MS. epistles, orations, and declamations, of Libanius, in the Imperial library at Vienna, Neffelius has observed, affirming also, that several Greek scholia are frequently inserted in the margin. Though so many of the writings of this sophist are preserved, there is no doubt that many both of his "Epistles" and "Orations" have been lost.

[u] The voluminous writings of Libanius still exist; for the most part they are the vain and idle compositions of an orator, who cultivated the science of words; the productions of a recluse student, whose mind, regardless of his contemporaries, was incessantly fixed on the Trojan war, and the Athenian commonwealth. GIBSON.

[x] The critics may praise their subtle and elegant brevity; yet Dr.

Bentley (Dissertation upon Phalaris, p. 487.) might justly, though quaintly, observe, that "you feel, by the emptiness and deadness of them, that you converse with some dreaming pedant, with his elbow upon the desk." Photius's judgement of Libanius as a writer is, that, "while he affects to be very nice and curious, he destroys the simplicity and elegance of language, and becomes obscure." Cod. xc.

LICETUS, a celebrated physician of Italy, was born at Rappollo, in the state of Genoa, 1577. He came, it seems, into the world before his mother had completed the seventh month of her pregnancy; but his father, being an ingenious physician, wrapped him up in cotton, and nurtured him so, that he lived to be 77 years of age. He was trained with great care, and became a very distinguished man in his profession, and was author of a great number of works: of his book "De Monstris" every body must have heard. He was professor of philosophy and physic at Padua, where he died in 1655.

LICINIUS (TEGULA), a comic Roman poet, who flourished about 200 years before Christ. His fragments are collected by Mattaire and H. Stephens; and he is esteemed by Aulus Gellius as the fourth in rank of the Roman comic poets.

LICINIUS (CALVUS), an orator and poet, contemporary with Cicero, compared by some of the ancients to Catullus. His orations are praised by Quintilian, but no fragments remain.

LICINIUS (CAIUS FLAVIUS VALERIANUS), a Roman emperor, and elevated to that high dignity from being a common soldier in the Roman armies. He was conquered in battle by his rival Constantine, and by him put to an ignominious death. He was avaricious, licentious, and cruel, an enemy to letters and the arts, but a good general, and gallant soldier.

LIEUTAUD (JOSEPH), an eminent physician, born at Aix in Provence. He became a member of the Academy of Sciences in 1752, and was appointed first physician to Louis XVI. His most celebrated works are "Anatomical Essays," "Elements of Physiology," &c. Some of his dissertations, inserted in the memoirs of the Academy, are justly and highly esteemed; and he was in all respects an ornament to his profession, and an amiable and meritorious character. As a writer, he was forcible and perspicuous; as a practitioner, a greater observer of nature than bigot to the powers of medicine.

LIGARIUS (QUINTUS), lieutenant to Caius Cossidius, and who commanded in Africa as proconsul, behaved so well in his employment, that the inhabitants of the country passionately desired him for their perpetual governor, when Cossidius was recalled. Their request was granted; and they continued very well satisfied with Ligarius's government. They would have set him at their head, when they took up arms in the beginning of the civil war between Caesar and Pompey; but, as he was desirous of returning to Rome, he refused

refused to concern himself with public affairs. Ligarius generally opposed Julius Cæsar, who nevertheless gave him his life, after the defeat of Scipio, and of the other captains, who lighted up the war anew, in Africa, in favour of the cause which Pompey had maintained. But, notwithstanding the pardon, Ligarius continued concealed out of Italy. His friends, particularly Cicero, employed their utmost endeavours in order to obtain Cæsar's leave for him to return to Rome; and they flattered themselves with the hopes of succeeding, when Tubero set himself up expressly for the accuser of Ligarius. It was then that Cicero spoke in favour of Ligarius that admirable oration, which changed, in a very singular manner, the intentions of Julius Cæsar. Ligarius was absolutely acquitted. He was afterwards one of the accomplices with Brutus and Cassius.

L GER (LEWIS), author of various works on agriculture and gardening, was born at Auxene in 1658. He published also a Paris Guide.

LIGHTFOOT (JOHN), a most learned English divine, was the son of a divine, and born on the 29th of March, 1602, at Stoke upon Trent, in Staffordshire. After having finished his studies at a school on Morton-green, near Congleton in Cheshire, he was removed in 1617, to Cambridge, and put under the tuition of Mr. William Chappel, then fellow of Chrill's College there, and afterwards bishop of Cork in Ireland [Y]. At college he applied himself to eloquence, and succeeded so well in it as to be thought the best orator of the under-graduates in the university. He also made an extraordinary proficiency in the Latin and Greek; but neglected the Hebrew, and even lost that knowledge he brought of it from school. His taste for the Oriental languages was not yet excited; and, as for logic, the study of it, as managed at that time among the academics, was too quarrellsome and fierce for his quiet and meek disposition.

As soon as he had taken the degree of B. A. he left the university, and became assistant to a school at Repton, in Derbyshire. After he had supplied this place a year or two, he entered into orders, and became curate of Norton under Hales, in Shropshire. This curacy gave an occasion of awakening his genius for the Hebrew tongue. Norton lies near Bellaport, then the seat of Sir Rowland Cotton; who was his constant hearer, made him his chaplain, and took him into his house. This gentleman, being a perfect master of the Hebrew language, engaged Lightfoot in that study;

[Y] He was a very eminent tutor; More, John Milton, &c. for his pupils. and, besides Lightfoot, had Henry Birch's life of Milton.

who, by conversing with his patron, soon became sensible, that, without that knowledge, it was impossible to attain an accurate understanding of the Scriptures. He therefore applied himself to it with extraordinary vigour, and, in a little time, made a great progress in it; and his patron removing, with his family, to reside in London, at the request of Sir Alland Cotton, his uncle, who was lord-mayor of that city, he followed his preceptor thither. But he did not stay long there; for, having a mind to improve himself by travelling abroad, he went with that intention down into Staffordshire, to take leave of his father and mother. Passing through Stone in that county, he found the place destitute of a minister; and the pressing instances of the parishioners prevailed upon him to undertake that cure. Hereupon, laying aside his design of going abroad, he began to turn his thoughts upon settling at home. During his residence at Ballaport, he had fallen into the acquaintance of a gentlewoman who was daughter of William Crompton, of Stone-park, esq; and now, being in possession of that living, he married her in 1628. But, notwithstanding this settlement, his unquenchable thirst after rabbinical learning would not suffer him to continue there. Sion-college-library at London, he knew, was well stocked with books of that kind. He therefore quitted his charge at Stone, and removed with his family to Hornsey, near the city; where he gave the public a notable specimen of his advancement in those studies, by his "Erubhim, or Miscellanies Christian and Judaical," in 1629. He was now only 27 years of age, and appears to have been well acquainted with the Latin and the Greek fathers, as well as the ancient heathen writers. These first fruits of his studies were dedicated to Sir Rowland Cotton; who, in 1631, presented him to the rectory of Ashley, in Staffordshire.

He seemed now to be fixed for life; accordingly, he built a study in the garden, to be out of the noise of the house; and applied himself with indefatigable diligence in searching the Scriptures. Thus employed, the days passed very agreeably; and he continued quiet and unmolested till the great change, which happened in the public affairs, brought him into a share of the administration relating to the church; for he was nominated a member of the memorable assembly of divines, for settling a new form of ecclesiastical polity. This appointment was purely the effect of his distinguished merit [z]; and he accepted it purely with a view to serve his country as far as lay in his power. The non-residence, which this

[z] He had a favourable opinion of government, as appears from his debates the Presbyterian form of church-go- in that assembly.

would necessarily occasion, apparently induced him to resign his rectory; and, having obtained the presentation for a younger brother, he set out for London in 1642. He had now satisfied himself in clearing up many of the abstrusest passages in the Bible, and therein had provided the chief materials, as well as formed the plan, of his "Harmony;" and an opportunity of inspecting it at the press was, no doubt, an additional motive for his going to the capital: where he had not been long, before he was chosen minister of St. Bartholomew's, behind the Royal Exchange. The assembly of divines meeting in 1643, our author gave his attendance diligently there, and made a distinguished figure in their debates; where he used great freedom, and gave signal proofs of his courage as well as learning, in opposing many of those tenets which the divines were endeavouring to establish. His learning recommended him to the parliament, whose visitors, having ejected Dr. William Spurstow from the mastership of Catharine-hall in Cambridge, put Lightfoot in his room this year, 1653; and he was also presented to the living of Much-Munden, in Hertfordshire, void by the death of Dr. Samuel Ward, Margaret-professor of divinity in that university, before the expiration of this year. Mean while, he had his turn with other favourites in preaching before the house of commons, most of which sermons were printed; and in them we see him warmly pressing the speedy settlement of the church in the Presbyterian form, which he cordially believed to be according to the pattern in the Mount. He was all the while employed in preparing and publishing the several branches of his "Harmony;" all which were so many excellent specimens of the usefulness of human learning to true religion; and he met with great difficulties and discouragements of that work, chiefly from that antierudition spirit, which prevailed, and even threatened the destruction of the universities. In 1655, he entered upon the office of vice-chancellor of Cambridge, to which he was chosen that year, having taken the degree of doctor of divinity in 1652. He performed all the regular exercises for his degree with great applause [A], and executed the vice chancellor's office with exemplary diligence and fidelity; and, particularly at the commencement, supplied the place of professor of divinity, then undisposed of, at an act which was kept for a doctor's degree

[A] His thesis was upon this question: "Post Canonem Scripturæ consignatum non sunt novæ Revelationes expectandæ." He has written much, in divers parts of his works, upon this subject.

It was his opinion, that, after the closing of the canon of Scripture, there was neither prophecy, miracles, nor extraordinary gifts, in the church.

in that profession [B]. At the same time he was engaged, with others, in perfecting the Polyglott Bible, then in the press; which being encouraged by Oliver Cromwell, the protector, became another subject of great joy to our vice-chancellor, who does not spare to declare it, even with transport, in his speech at the commencement. He also takes occasion to commiserate the oppressed state of the clergy of the church of England, and to extol their learning, zeal, and confidence, in God.

At the Restoration, he offered to resign the mastership of Catharine-hall to Dr. Spurstow; and, upon his refusal, a grant of it was made to a fellow of some college in Cambridge, from the crown, in which the right of presentation lay. But, as what Lightfoot had done had been rather in compliance with the necessity of the times than from any zeal or spirit of opposition to the king and government, so upon this occasion he was not without friends. Sheldon, abp. of Canterbury, readily and heartily engaged to serve him, though personally unknown; and, having prevailed with the lord-chancellor to stay the proceedings in his office, for the making out his competitor's patent, procured him a confirmation from the crown, both of the place, and of his living. Soon after this, he was appointed one of the assistants at the conference upon the liturgy, which was held in the beginning of 1661, but attended only once or twice; probably disgusted at the heat with which that conference was managed. However, he stuck close to his design of perfecting his "Harmony;" and, being of a strong and healthy constitution, which was assisted by an exact temperance, he prosecuted his studies with unabated vigour to the last, and continued to publish, notwithstanding the many difficulties he met with from the expence of it [c]. However, not long before he died, some booksellers got a promise from him to collect and methodize his works, in order to print them; but the execution was prevented by his death, which happened Dec. 6, 1675.

As to his learning in the rabbinical way, he was excelled by none, and had few equals; insomuch, that foreigners, who came to England for assistance in their rabbinical studies,

[B] The questions were, 1. "Whether the state of innocency was a state of immortality?" 2. "Whether eternal life is promised in the Old Testament?" Both which he maintained in the affirmative.

[c] In a letter to Bux'orf, he declares, "that he could scarce find any booksellers in England who would

venture to print his works, and that he was obliged to print some of them at his own expence;" and Frederic Miegé, in a letter, informed him, "that there was not a bookseller in Germany, who would freely undertake the impression of his Commentary upon the first Epistle to the Corinthians." See these letters in his works, vol. III. at the end.

usually made their addresses to him, as one of the most eminent scholars therein. Among these were Frederic Mieg and Theodore Haak, who were peculiarly recommended also to Dr. Buxtorf, with whom our author had a correspondence: as also Dr. Marthal, of Lincoln-college, in Oxford; Samuel Clarke, keeper of the Bodleian library; Dr. Bernard, of St. John's; and the famous Buxtorf; were all correspondents of his. It is true, he is charged with maintaining some peculiar opinions [D]; yet these are such as are learned, and of them he says himself "*Innocua, ut spero, semper proponens*;" and it is certain, that, notwithstanding his mistakes, if they be such, he is in general the most ingenious as well as learned of our English commentators, and has furnished all his successors in that way with a great part of the substance of what we find in their remarks.

The doctor was twice married; his first wife, already mentioned, brought him four sons and two daughters. His eldest son, John, who was chaplain to Bryan Walton, bishop of Chester, died soon after that prelate. His second was Anastasius, who had also these additions to that name, Cottonus Jacksonus, in memory of Sir Rowland Cotton and Sir John Jackson, two dear friends of our author; he was minister of Thundridge, in Hertfordshire, and died there, leaving one son. His third son was Anastasius too, but without any addition; he was brought up to trade in London. His fourth son was Thomas, who died young. His daughters were Joice and Sarah, the former of whom was married to Mr. John Duckfield, rector of Aspeden, in Hertfordshire, into whose hands fell the doctor's papers, which he communicated to Mr. Strype. The other married Mr. Coclough, a Staffordshire gentleman. This lady died in 1656, and was interred in the church of Munden, in Hertfordshire. The doctor's second wife was likewise a widow, and relict of Mr. Austin Brograve, uncle of Sir Thomas Brograve, Bart. of Hertfordshire, a gentleman well versed in rabbinical learning, and a particular acquaintance of our author. He had no issue by her. She also died before him, and was buried in Munden church; where the doctor was himself likewise interred near both his wives.

Dr. Lightfoot's works were collected and published first in 1684, in two volumes folio. The second edition was printed at Amsterdam, 1686, in two volumes folio, con-

[D] The principal of these are perhaps his belief, that the smallest points in the Hebrew text were of divine institution; that the keys were given to Peter alone, exclusive of the other apostles; that the power of binding

and loosing related not to discipline, but to doctrine. Add to these, his mean opinion of the Septuagint version; and Strype reckons that of the utter rejection of the Jews.

taining all his Latin writings, with a Latin translation of those which he wrote in English. At the end of both these editions there is a list of such pieces as he left unfinished. It is the chief of these, in Latin, which make up the third volume, added to the former two, in a third edition of his works, by John Leusden, at Utrecht, in 1699, fol. They were communicated by Mr. Strype, who, in 1700, published another collection of these papers, under the title of "Some genuine Remains of the late pious and learned Dr. John Lightfoot."

LIGNAC (JOSEPH ADRIAN DE) was born at Pontiers, of a noble family. He published various works, particularly "Letters to an American concerning Buffon's Natural History;" with some metaphysical tracts.

LILBURNE (JOHN), a remarkable English enthusiast, was descended from an ancient family in the county of Durham, where his father was possessed of a handsome estate [E], especially at Thickney-Purcharden, the seat of the family, upon which he resided, and had this son, who was born in 1618. Being a younger child, he was designed for a trade; and, with no more learning than was requisite in that way, was put apprentice, at twelve years of age, to a wholesale clothier in London, of the puritanical sect, in which he had been bred. This was early; but the youth had a prompt genius, and a forward temper above his years, which shewed itself conspicuously, not long after, in a complaint to the city-chamberlain of his master's ill-usage; by which, having obtained more liberty, he purchased a multitude of puritanical books, and spent several days in a week in reading them; and became at length so considerable among his party as to be consulted upon the boldest of their undertakings, against the hierarchy, while an apprentice.

Thus gifted, he could not think of following his trade; and, in 1636, being introduced, by the teacher of his congregation, to Dr. Bastwick, then a star-chamber prisoner in the Gatehouse, Bastwick easily prevailed with him to carry a piece, he had lately written against the bishops, to Holland, and get it printed there. Lilburne, having dispatched the affair, returned to England in a few months, freighted with Bastwick's "Merry Liturgy," as it was called, and a cargo of other pieces of a similar kind. These he dispersed privately

[E] It is worth notice, that he was the last person who joined issue in the ancient custom of a trial by battle. It was with one Ralph Auzon, for lands of the value of 200l. per ann. The two champions appeared in the court, armed cap-a-pié, with sand-bags, &c.

when the trial was put off by the judges; till at last it was ordered, at the king's instance, by parliament, that a bill should be brought in to take away that trial, in 1641. Rushworth's "Collections," vol. I.

in disguise, till, being betrayed by his associate, a servant of one Wharton, he was apprehended; and, after examination before the council-board and high-commission court, to whose rules he refused to conform, he was found guilty of printing and publishing several seditious books, particularly Mr. William Prynne's "News from Ipswich" [F]. He was condemned, Feb. 1637, to be whipt at the cart's tail from the Fleet-prison to Old Palace-Yard, Westminster; then set upon the pillory there for two hours; afterwards to be carried back to the Fleet, there to remain till he conformed to the rules of the court; also to pay a fine of 500*l.* to the king; and, lastly, to give security for his good behaviour. He underwent this sentence with an undismayed obstinacy, uttering many bold speeches at the cart's tail against the tyranny of the bishops, and tossing many pamphlets from the pillory, where, after the star-chamber then sitting had ordered him to be gagged, he stamped with his feet. The spirit he shewed upon this occasion procured him the nick-name of "Free-born John" among the friends to the government, and, among his own party, the title of Saint. However, he was loaded with double irons on his arms and legs, and put into one of the basest wards; yet, being suspected as the author of a fire which broke out near that ward, he was removed into a better, at the earnest solicitation both of the neighbours and prisoners, urged thereto from the consideration of their own safety; and, by this removal he found means to publish another piece of his own writing, intituled "The Christian Man's Trial," in 4*to*, the same year.

He wrote several other pamphlets, before the long parliament granted him the liberties of the Fleet, Nov. 1640. After this he appeared, May 3, 1641, at the head of the mob at Westminster, clamouring for justice against the earl of Strafford; and, being seized and arraigned the next day, at the bar of the house of lords, for an assault upon colonel Lunsford, the governor of the tower, was dismissed. The same day a vote passed in the house of commons, declaring the sentence of the star-chamber illegal and tyrannical, and that he ought to have reparation for his sufferings and losses thereby; but nothing was done towards it till a decree passed in the house of lords for giving him two thousand pounds, April 7, 1646, out of the estates of lord Cottington, Sir Banks Windebank, and James Ingram, warden of the Fleet. Yet neither had this any effect before 1648; when, upon a petition to the house of commons, to enlarge the sum, and

[F] He was Lilburne's fellow-sufferer in the star-chamber, for refusing to answer interrogatories, as required by the oath *ex officio*. Rushworth.
change

change the security, as insufficient, he obtained an ordinance for 300*l.* worth of the delinquents' lands, to be sold to him at twelve years purchase; and, in consequence thereof, a grant for some part of the sequestered estates of Sir Henry Bellingham and Mr. Bowes, in the counties of Durham or Northumberland, from which he received about 1400*l.* and Cromwell, soon after his return from Ireland, in May, 1650, procured him a grant of lands for the remainder. This extraordinary delay was occasioned entirely by himself.

At first he engaged on the side of the parliament, entered a volunteer in their army, was a captain of foot at the battle of Edge-hill, and remarkably distinguished himself in the engagement at Brentford; where, being taken prisoner, he was exchanged very honourably above his rank, and rewarded with a purse of 300*l.* by the earl of Essex. Yet, when that general began to press the Scots' covenant upon his followers, Lilburne quarrelled with him; and, by Cromwell's interest, was made a major of foot, Oct. 1643, in the new-raised army under the earl of Manchester. In this station he behaved very well, and narrowly escaped with his life at raising the siege of Newark by prince Rupert; but, at the same time, he quarrelled with his colonel (King), and accused him of several misdemeanors to the earl; whereupon the earl promoted him to be lieutenant-colonel to his own regiment of dragoons, May, 1644. This post he sustained with signal bravery at the battle of Marston-moor, in July; yet he had, before that, quarrelled with the earl, for not bringing colonel King to a trial by a court-martial; and, upon Cromwell's accusing his lordship to the house of commons, Nov. 1644, Lilburne swore heartily before the committee in support of that charge. Nor did he rest there; for, having procured an impeachment of high crimes and misdemeanors to be exhibited at the house of commons, in August this year, against colonel King, which was neglected, he first offered a petition to the house, in 1646, to bring the colonel to his trial upon that charge; and, receiving no satisfaction, cast some reflections in print upon the earl of Manchester, in 1646. For this being called before the house of lords, where that nobleman was speaker, he not only refused to answer the interrogatories, but protested against their jurisdiction over him in the present case; so that he was first committed to Newgate, and then sent to the tower. Hereupon he appealed to the house of commons; and, upon their deferring to take his case into consideration, he charged that house, in print, not only with having done nothing of late years for the general good, but also with having made many ordinances notoriously unjust and oppressive. The impression
of

of this piece being seized, he printed another in 1647, entitled, "The Oppressed Man's Oppression," declaring, that the present parliament ought to be pulled down, and a new one called, to bring them to a strict account, as the only means of saving the laws and liberties of England from utter destruction, called, "The Resolved Man's Resolution." This not availing, he applied to the agitators in the army; and, at length, having obtained liberty every day to go, without his keys, to attend the committee appointed about his business, and to return every night to the Tower, he made use of that liberty to engage in some seditious practices. For this he was re-committed to the Tower, and ordered to be tried; but, upon the parliament's apprehensions from the Cavaliers, on prince Charles's appearing with a fleet in the Downs, he procured a petition, signed by seven or eight thousand persons, to be presented to the house.

Upon this, an order was made to discharge him from imprisonment [6], and to make him satisfaction for his sufferings, Aug. 1648. This was not compassed, however, without a series of conflicts and quarrels with Cromwell; who, returning from Ireland in May 1650, and, finding Lilburne in a peaceable disposition with regard to the parliament, procured him the remainder of his grant for reparations above mentioned. This was gratefully acknowledged by his antagonist, who however did not continue long in his peaceable disposition; for, having undertaken a dispute in law, in which his uncle George Lilburne happened to be engaged, he petitioned the parliament, on that occasion, with his usual boldness in 1651; and this assembly gave a judgement for fining him in the sum of 7000*l.* to the state, and banishing him the kingdom. Upon this, before the act, which passed Jan. 30, 1651-2, for the execution of that judgement, he crossed the water to Amsterdam; where, having printed an apology for himself, he sent a copy of it, with a letter to Cromwell, charging him as the principal promoter of the act of his banishment. He had also several conferences with some of the royalists, to whom he engaged to restore Charles II, by his interest with the people, requiring no more than 10,000*l.* to compass it; but little heed was paid to

[6] See the trial, which was printed by him under the name of "Theodorus Verax," to which he prefixed, by way of triumph, a print of himself at full length, standing at the bar with Coke's Institutes in his hand, the book that he made use of to prove that flattering doctrine which he applied, with singular address, to the jury, that in them alone was inherent the judicial power of the

law, as well as fact. In the same print, over his head, appear the two faces of a medal, upon one of which were inscribed the names of the jury, and on the other these words: "John Lilburne saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as fact, October 26, 1649."

the proposal, manifestly the effect of chagrin against Cromwell, as well as an ill-grounded enthusiastic confidence. So that he remained in exile, without hopes of re-visiting England, till the dissolution of the long parliament; upon which, not being able to obtain a pass, he returned without one, June 1657; for which, being seized and tried at the Old-Bailey, he was a second time acquitted by his jury. Cromwell, incensed by this contempt of his power, which was now become despotic, had him carried to Portsmouth, in order for transportation; but the tyrant's wrath was averted, probably, by Lilburne's brother Robert, one of his major-generals, upon whose bail for his behaviour he was suffered to return. After this, he settled at Eltham, in Kent; where he passed the remainder of his days in perfect tranquillity, equally undisturbed and undisturbing his triumphant competitor. In this temper he joined the Quakers, and preached among that sect in and about Eltham till his death, which happened in that town, Aug. 29, 1657, in his 49th year. He was interred in the then new burial-place in Moorfields, near the place now called Old-Bedlam; four thousand persons attending his burial.

Wood gives him the following just character: "That he was, from his youth, much addicted to contention, novelties, opposition of government, and to violent and bitter expressions; that, growing up, he became for a time the idol of the factious people, being naturally a great trouble-world in all the variety of governments; that he grew to be a hodge-podge of religion, the chief ring-leader of the levellers, a great proposal maker, and a modeller of state, and publisher of several seditious pamphlets, and of so quarrelsome a disposition, that it was appositely said of him, 'that, if there was none living but he, John would be against Lilburne, and Lilburne against John.' Lord Clarendon having observed, 'that he was a person of much more considerable importance than major Wildman, and that Cromwell found it absolutely necessary to his own dignity effectually to crush him,' concludes his account of him in these terms: 'This instance of a person, not otherwise considerable, is thought pertinent to be inserted, as an evidence of the temper of the nation; and how far the spirits at that time (in 1653) were from paying a submission to that power, when nobody had the courage to lift up their hands against it.'"

LILIENTAL (MICHAEL), a Prussian, and professor at Königsberg. He was the author of many ingenious works, and of some valuable dissertations, which are found in the memoirs of the Academy at Berlin.

LILLO (GEORGE), an excellent dramatic writer, was by profession a jeweller, and was born in the neighbourhood of Moorgate in London, Feb. 4. 1693, where he pursued his occupation for many years with the fairest and most unblemished character. He was bred up in the principles of the Protestant Dissenters; but, let his religious tenets have been what they would, he would have been an honour to any sect. He was strongly attached to the Muses, yet seemed to have laid it down as a maxim, that the devotion paid to them ought always to tend to the promotion of virtue, morality, and religion. In pursuance of this aim, Lillo was happy in the choice of his subjects, and shewed great power of affecting the heart, by working up the passions to such a height as to render the distresses of common and domestic life equally interesting to the audiences as that of kings and heroes, and the ruin brought on private families by an indulgence of avarice, lust, &c. as the havock made in states and empires by ambition, cruelty, or tyranny. His "George Barnwell," "Fatal Curiosity," and "Arden of Feversham," are all planned on common and well-known stories; yet they have perhaps more frequently drawn tears from an audience than the more pompous tragedies of "Alexander the Great," "All for Love," &c. particularly the first of them, which being founded on a well-known old ballad, many of the critics of that time, who went to the first representation of it, formed so contemptible an idea of the piece in their expectations, that they purchased the ballad, some thousands of which were used in one day on this account, in order to draw comparisons between that and the play. But the merit of the play soon got the better of this contempt, and presented them with scenes written so truly to the heart, that they were compelled to subscribe to the power, and drop their ballads to take up their handkerchiefs.

Lillo, as has been already observed, was happy in the choice of his subjects; his conduct in the management of them is no less meritorious, and his pathos very great. If there is any fault to be objected to his writings, it is that sometimes he affects an elevation of style somewhat above the simplicity of his subject, and the supposed rank of his characters; but the custom of tragedy will stand in some degree of excuse for this; and a still better argument perhaps may be admitted in vindication, not only of our author, but of other writers in the like predicament, which is, that even nature itself will justify this conduct, since we find even the most humble characters in real life, when under peculiar circumstances of distress, or actuated by the influence of any violent passions, will at times be elevated to an aptness of expression and power
of

of language, not only greatly superior to themselves, but even to the general language of conversation of persons of much higher rank in life, and of minds more perfectly cultivated.

In the prologue to "Elmerick," which was not acted till after the author's death, it is said, that, when he wrote that play, he "was depressed by want," and afflicted by disease; but, in the former particular there, appears to be evidently a mistake, as he died possessed of an estate of 60*l.* a year, besides other effects to a considerable value. The late editor of his works (Mr. T. Davies), in two volumes, 12*mo.* 1775, relates the following story, which, however, we cannot think adapted to convey any favourable impression of the person of whom it is told: "Towards the latter part of his life, Mr. Lillo, whether from judgement or humour, determined to put the sincerity of his friends, who professed a very high regard for him, to a trial. In order to carry on this design, he put in practice an odd kind of stratagem: he asked one of his intimate acquaintance to lend him a considerable sum of money, and for this he declared he would give no bond, nor any other security, except a note of hand; the person to whom he applied, not liking the terms, civilly refused him.

"Soon after, Lillo met his nephew, Mr. Underwood, with whom he had been at variance some time. He put the same question to him, desiring him to lend him money upon the same terms. His nephew, either from a sagacious apprehension of his uncle's real intention, or from generosity of spirit, immediately offered to comply with his request. Lillo was so well pleased with this ready compliance of Mr. Underwood, that he immediately declared that he was fully satisfied with the love and regard that his nephew bore him; he was convinced that his friendship was entirely disinterested; and assured him, that he should reap the benefit such generous behaviour deserved. In consequence of this promise, he bequeathed him the bulk of his fortune."

The same writer says, that Lillo in his person was lusty, but not tall; of a pleasing aspect, though unhappily deprived of the sight of one eye.

Lillo died Sept. 3, 1739, in the 47th year of his age; and, a few months after his death, Henry Fielding printed the following character of him in "The Champion:" "He had a perfect knowledge of human nature, though his contempt of all base means of application, which are the necessary steps to great acquaintance, restrained his conversation within narrow bounds. He had the spirit of an old Roman, joined to the innocence of a primitive Christian: he was content
with

with his sole state of life, in which his excellent temper of mind gave him an happiness beyond the power of riches; and it was necessary for his friends to have a sharp insight into the want of their services, as well as good inclination or abilities to serve him. In short, he was one of the best of men, and those who knew him best will most regret his loss."

LILLY (WILLIAM), a famous English astrologer, was born at Leicestershire in 1602, and was put to school at Athby-de-la-Zouch, in the same county; but, his father not being in circumstances to give him a liberal education, after having learnt writing and arithmetic, he was obliged to quit the school. Upon this, being of a forward temper, and endued with shrewd wit, he resolved to push his fortune in London, where he arrived in 1620; and, for a present support, articulated himself as a servant to a mantua-maker, in the parish of St. Clement Danes. But he got a step higher in 1624, in the service of a master of the salters' company in the Strand; who, not being able to write, employed him (among other domestic offices) as his book-keeper. He had not been above three years in this place, when, his master dying, he addressed and married his mistress, with a fortune of 1000*l*. As this match made him his own master, he gave way to his genius, in frequenting sermons and lectures among the Puritans. In 1632, he turned his mind to the base part of astrology; and applied to one Evans, a debauched Welsh parson, who, after practising that craft many years in Leicestershire, had come to London, and, at this time, resided in Gunpowder-alley. Here Lilly became his pupil, and made such a quick progress, that he understood how "to set a figure" perfectly in seven or eight weeks; and, continuing his application with the utmost assiduity, gave the public a specimen of his attainments and skill therein, in an intimation that the king had chosen an unlucky horoscope for the Coronation in Scotland, 1633.

In 1634, having got into his hands a manuscript, with some alterations of the "Ars Notoria" of Cornelius Agrippa, he drank the doctrine of the magical circle, and the invocation of spirits, with unquenchable greediness; and became so much intoxicated, as not only to make use of a form of prayer prescribed therein to the angel Salmonæus, and to fancy himself a favourite of great power and interest with that uncreated phantom, but even to claim a knowledge of, and a familiar acquaintance with, the particular guardian-angels of England, by name Salmael and Malchidael. After which, he treated the mystery of recovering stolen goods, &c. with

great contempt, claiming a supernatural sight, and the gift of prophetic predictions ; all which he knew well how to turn to good advantage. He was presently grown into so much fame, that, when one Ramsay, the king's clock-maker, being informed that there was a great treasure buried in the cloister of Westminster-abbey, obtained the dean's (Dr. Williams, bishop of Lincoln) leave to search for it with the divining or Mosaical rods, he applied to Lilly for his assistance. Lilly, with one Scot,¹ who pretended to the use of the said rods, attended by Ramsay and above thirty persons more, went into the cloister by night, and, observing the rods to tumble over one another on the West side of the cloister, concluded the treasure lay hid under that spot ; but, the ground being dug to the depth of six feet, and nothing found but a coffin, which they found not heavy enough for their purpose, they proceeded, without opening it, into the abbey. Here they were alarmed by a storm, which suddenly rose, and increased to such a height, that they were afraid the West end of the church would have been blown down upon them ; the rods moved not at all ; the candles and torches, all but one, were extinguished, or burned very dimly. Scot was amazed, looked pale, and knew not what to think or do ; until Lilly gave directions to dismiss the dæmons, which when done, all was quiet again, and each man returned home. However, that method of divination was never after used by our conjurer, though he was cunning enough to ascribe the miscarriage, not to any defect in the art itself, but to the number of people who were present at the operation, and derided it ; shrewdly laying it down for a rule, that secrecy and intelligent operators, with a strong confidence and knowledge of what they are doing, are necessary requisites to succeed in this work.

Mean while, he had buried his first wife, purchased a moiety of thirteen houses in the Strand, and married a second wife, who, joining to an extravagant temper a termagant spirit, which he could not lay, made him unhappy, and greatly reduced his circumstances. With this comfortable yokemate he removed, in 1637, to Horsham in Surrey, where he continued till Sept. 1641 ; when, seeing a prospect of fishing in troubled waters, he returned to London. Here having purchased several curious books in this art, which were found in pulling down the house of another astrologer, he perused them with incessant diligence, finding out secrets contained in them, which were written in an imperfect Greek character ; and, in 1644, published his "Merlinus Anglicus Junior," and several other astrological books. He had

contracted an intimacy, the preceding year, with Bullstrode Whitelocke, esq. who was afterwards his friend and patron; and, in 1645, devoted himself entirely to the interests of the parliament, after the battle of Naseby, though he had before rather inclined to the king's party. In 1647, upon the breaking out of the quarrel between the parliament and army, whose head quarters were at Windsor, he was sent for, together with Booker, another astrologer, by Fairfax, the general, who addressed them in these terms: "That God had blessed the army with many signal victories, and yet their work was not finished; that he hoped God would go along with them, until this work was done; that they fought not themselves, but the welfare and tranquillity of the good people, and the whole nation; and, for that end, were resolved to sacrifice both their own lives and fortunes; that he hoped the art, which they (Lilly and Booker) studied, was lawful and agreeable to God's word; that he understood it not, but did not doubt they both feared God, and therefore had a good opinion of them." To this speech Lilly returned the following answer: "My lord, I am glad to see you here at this time: certainly both the people of God, and all others of this nation, are very sensible of God's mercy, love, and favour unto them, in directing the parliament to nominate and elect you general of their armies, a person so religious, so valiant. The several unexpected victories obtained under your excellency's conduct will eternize the same unto all posterity. We are confident of God's going along with you and your army, until the great work, for which he ordained you both, is fully perfected; which we hope will be the conquering and subversion of yours and the parliament's enemies; and then a quiet settlement, and firm peace over all the nation, unto God's glory, and full satisfaction of tender consciences. Sir, as for ourselves, we trust in God, and, as Christians, believe in him; we do not study any art, but what is lawful and consonant to the scriptures, fathers, and antiquity! which we humbly desire you to believe."

This audience, in November, seems to have been occasioned by a suspicion of his attachment to the Royal party, which he had given some room for, by receiving an application from the king, then in custody of the army at Hampton-court; for, in August preceding, when his majesty had framed thoughts of escaping from the soldiery, and obscuring himself somewhere near the city, he sent, as Lilly tells us, Mrs. Whorwood, to know in what quarter of the nation he might be safely concealed, till he thought proper to discover himself. Lilly, having erected a figure, said, the king might

he safely concealed in some part of Essex about twenty miles from London, where the lady happened to have a house fit for his majesty's reception, and went away next morning to acquaint him with it. But the king was gone away in the night Westward, and surrendered himself at length to Hammond, in the Isle of Wight; and thus the project was rendered abortive. However, he was again applied to by the same lady, in 1648, for the same purpose, while the king was at Carisbrook-castle; whence having laid a design to escape by sawing the iron bars of his chamber-window, lady Whorwood came to our author, and acquainted him with it. Lilly procured a proper saw, made by one Farmor, an ingenious locksmith, in Bow-lane, Cheapside, and furnished her with aqua-fortis besides; by which means his majesty did the business, and was out with his body, till he came to his breast, when his heart failing, he proceeded no farther. About September, the same lady came a third time to Lilly, on the same errand. The parliament-commissioners were now appointed to treat with his majesty; upon which, our astrologer, after perusing his figure, told the lady the commissioners would be there such a day, elected the day and hour when to receive them, and directed, as soon as the propositions were read, to sign them, and make haste with all speed to come up with the commissioners to London, the army being then far distant from London, and the city enraged stoutly against them. The king promised he would do so, but was diverted from it by lord Say.

All this while our astrologer continued true to his own interest, by serving that of the parliament party, from whom he received this year, 1648, fifty pounds in cash, and an order from the council of state for a pension of 100*l.* per ann. which was granted to him for furnishing them with a perfect knowledge of the chiefest concerns of France. This he obtained by means of a secular priest, with whom he had been formerly acquainted, and who now was confessor to one of the French secretaries: he received the pension two years, when he threw it up, with the employment, in disgust on some account or other. Mean while, he read public lectures upon astrology, in 1648 and 1649, for the improvement of young students in that art; and, in short, plied his business so well, that we find him, in 1651 and 1652, laying out near 2000*l.* for lands and a house at Horsham. During the siege of Colchester, he and Booker were sent for thither, to encourage the soldiers, which they did by assuring them that the town would soon be taken, which proved true in the event. Having, in 1650, wrote publicly that the parliament should

not continue, but a new government arise, agreeably thereto, in the almanack for 1653. he asserted, that the parliament stood upon a ticklish foundation, and that the commonalty and soldiery would join together against them. Hereupon he was now called before the committee of plundered ministers; but, receiving notice thereof before the arrival of the messenger, he applied to speaker Lenthall, always his friend, who pointed out the offensive passages. He immediately altered them; attended the committee next morning with six copies printed, which six alone he acknowledged to be his; and, by that means, came off with only being detained thirteen days in custody of the serjeant at arms. This year he was engaged in a dispute with Mr. Thomas Gataker; and, before the expiration of the year, he lost his second wife, for which he shed no tears, but sang *Gloria Patri*, &c. and married a third in October following. In 1655, he was indicted at Hicks's hall, for giving judgement upon stolen goods, but acquitted: and, in 1659. he received, from the king of Sweden, a present of a gold chain and medal, worth above 50*l.* on account of his having mentioned that monarch with great respect in his almanacks of 1657 and 1658.

After the Restoration, in 1660, being taken into custody, and examined by a committee of the house of commons, touching the execution of Charles I, he declared, that Robert Spavin, then secretary to Cromwell, dining with him soon after the fact, assured him it was done by cornet Joyce. This year, he sued out his pardon under the broad-seal of England, and continued in London till 1665; when, upon the raging of the plague there, he retired to his estate at Horsham. Here he applied himself to the study of physic, having, by means of his friend Elias Ashmole, procured from archbishop Sheldon a licence to practise it; and, Oct. 1670, he exercised both the faculties of physic and astrology, till his death, which was occasioned by a dead palsy, in 1681, at Horsham. He was interred in the chancel of the church at Walton, and a black marble stone, with a Latin inscription, was placed over his grave soon after by Mr. Ashmole, at whose request also Dr. Smalridge, bishop of Bristol, then a scholar at Westminster-school, wrote a Latin and English elegy on his death, which are annexed to the history of our author's life and times, from which this memoir is extracted.

Lilly, a little before his death, adopted one Henry Coley, a tailor, for his son, by the name of Merlin Junior, and made him a present of the impression of his almanack, which had been printed six and thirty years successively; but he bequeathed his estate at Horsham to one of the sons of his friend and patron Bulstrode Whitelock; and his

magical utensils came all into the hands of Dr. Causton, his successor, of famous memory. See a list of his books below [H].

LILY (WILLIAM), an English grammarian, was born at Oldham, in Hampshire, about 1466. After a good foundation of school-learning, he was sent to Magdalen-college, Oxford, and admitted a demy there at the age of eighteen. Having taken the degree of A. B. he quitted the university, and went, for religion's sake, to Jerusalem; and, in his return, stayed some time at the isle of Rhodes, to study the Greek language; several learned men having there taken refuge, under the protection of the knights, after the taking of Constantinople. He went thence to Rome; and improved himself farther in the Latin and Greek tongues under John Sulpitius and Pomponius Sabinus. On his arrival in England, in 1509, he settled in London, and taught grammar, poetry, and rhetoric, with good success, and so much reputation, that he was appointed first-master of St. Paul's school by the founder, Dr. Colet, in 1510. This laborious and useful employ he filled for the space of twelve years; and in that time educated a great many youths, some of whom proved the greatest men in the nation. For instance: Thomas Lupset, Sir Anthony Denny, Sir William Paget, Sir Edward North, John Leland, &c. Knights, "Life of Dean Colet," pp. 371, 389. He died of the plague at London in 1522, aged 54. He is highly praised by Erasmus, who revised the syntax of his grammar, for his uncommon knowledge in the languages, and admirable skill in the instruction of youth. He was very intimate with Sir Thomas More, to whose Latin translations of several Greek epigrams are prefixed, some done by Lily, printed with this title, "Pro-gymnasmatâ Thomæ Mori & Gulielmi Liliî, Sodalium.

[H] These are, 1. "Merlinus Anglicus Junior." 2. "Supernatural Sight." 3. "The white King's Prophecy." 4. "England's prophetic Merlin; all printed in 1644." 5. "The starry Messenger, 1645." 6. "Collection of Prophecies, 1646." 7. "A Comment on the white King's Prophecy," ib. 8. "The Nativities of Archbishop Laud, and Thomas earl Strafford," ib. 9. "Christian Astrology, 1647:" upon this piece he read his lectures in 1648, mentioned in the text. 10. "The third Book of Nativities," ib. 11. "The World's Catastrophe," ib. 12. "The Prophecies of Ambrose Merlin, with a Key," ib. 13. "Trithemius, or the Government of the World by presiding

Angels." See Cornelius Agrippa's book with the same title. These three last were printed together in one volume; the two first being translated into English by Elias Ashmole, esq. 14. "A Treatise of the three Suns seen in the Winter of 1647," printed in 1648. 15. "Monarchy or no Monarchy, 1651." 16. "Observations on the Life and Death of Charles, late King of England," ib. and again in 1615, with the title of Mr. William Lilly's "True History of King James and King Charles I," &c. 17. "Annus Tenebrosus; or, the black Year." This drew him into the dispute with Gataker, which our author carried on in his almanack in 1654.

Basil,

Basil, 1518," by Frobenius; and again in 1673, *ibid.* Our author's other pieces are mentioned below [1]. Lily, by his wife Agnes, had two sons; and a daughter, who was married to his other John Ritwise, who succeeded his father-in-law in the mastership of St. Paul's school, and died in 1532.

LILY (GEORGE), eldest son of the above, was born in London, and bred at Magdalen-college, in Oxford; but, leaving the university without a degree, went to Rome, where he was received into the patronage of cardinal Pole, and became eminent for several parts of learning. Upon his return, he was made canon of St. Paul's, and afterwards prebendary of Canterbury. He published the first exact map of Britain, and died in 1559. He wrote some books [κ].

LILY (PETER), second son of William, was a dignitary in the church of Canterbury, and father of another Peter Lily, D. D. This other was some time fellow of Jesus-college in Cambridge; afterwards a brother of the Savoy-hospital in the Strand, London; prebendary of St. Paul's; and archdeacon of Taunton. He died in 1614, leaving a widow, who published some of his sermons.

LIMBORCH (PHILIP), a celebrated professor of divinity in Holland, was of a good family originally of Maestricht, and born at Amsterdam, June 19, 1633. He passed the first years of his life in his father's house, going thence daily to school; and then, attending the public lectures, became the disciple of Gaspar Borlæus in ethics, of Gerard John Vossius in history, and of Arnold Sanguerd in philosophy. This foundation being laid, he applied himself to divinity under Stephen Curcellæus; who succeeded Simon Episcopius in that chair, among the Remonstrants. From Amsterdam he went to Utrecht, and frequented the lectures of Gilbert Voetius, and other divines of the Reformed religion. May, 1654, he returned to Amsterdam, and made his first probation-sermon there, Oct. following. He passed an examination in divinity, Aug. 1655; and was admitted to preach publicly, as a probationer, which he did first at Haerlem. The same year, he was invited to be stated minister of Almar, but

[1] Besides his Grammar, a famous edition of which was published in 1732, with improvements by Ward, rhetoric-professor at Gresham-college, we have, "In Ænygmaticum Bossi Antibossicon primum, secundum, tertium, ad G. Hormannum, 1521," 4to; "Poemata varia," printed with these Antibossicon: "Apologia ad R. Whiuyngtonum;" "Apologia ad J. Skeltonum, de Laudibus Deiparæ Virginis;" "Super Philippi Archiducis Appulsu;"

"De Caroli V. Cæsaris Adventu."

[κ] These are, "Anglorum Regum Chronices Epitome, Venice, 1548. Francf. 1565. Basil, 1577." To which are added, "Lancastriæ & Eboracensis [Famil.] de Regno Contentiones, & Regum Angliæ genealogia;" "Elogia Virorum illustrium, 1559," 8vo; "Catalogus, five Series Pontificum Romanorum." Besides the "Life of Bishop Fisher," MS. in the library of the Royal Society,

declined it, not thinking himself yet qualified to fulfil the duties of a minister of the gospel. However, he published a course of sermons, in Low Dutch, by Episcopius, his great uncle by the mother's side, which came out in 1657 and the same year was invited to be minister of the Remonstrants at Gouda, where there was a numerous congregation of that sect of Christians. He accepted this vocation, and exercised the ministerial function in that town till he was called to Amsterdam.

Having inherited the papers of Episcopius, he found among them a great number of letters relating to the affairs of the Remonstrants; and, communicating these to Hartseckar, minister of the Remonstrants at Rotterdam, they joined in disposing them into a proper order, and then published them under the title of "*Epistolæ præstantium et eruditorum Virorum, &c.*" at Amsterdam, in 1660, 8vo. These being well received by the public, Limborch collected more letters, and published a second edition, corrected and enlarged, in 1684, fol. After which, the copy coming into another bookseller's hands, a third edition came out, 1704, at Amsterdam, in folio, with an appendix, by Limborch, of twenty letters more; so that we have here almost a complete series of every thing which relates to the history of Arminianism, from the time of Arminius to the synod of Dort, and afterwards. In 1661, our author published a little piece, in Low Dutch, by way of dialogue upon the subject of toleration in religion. Curcellæus having printed, in 1650, the first volume of Episcopius's works, which had been communicated to him by Francis Limborch, our author's father, the second volume was procured by Philip the son in 1661; to which he added a preface in defence of Episcopius and the Remonstrants. In 1667, he became minister at Amsterdam, where Pontanus, the professor of divinity, whose talent lay chiefly in preaching, appointed Limborch his deputy; first for a year, and then resigned the chair absolutely to him in 1668. From this time he turned all his studies that way, and acquired a great reputation, not only among those of his own party at home, but among foreigners too, to which the mildness and modesty of his temper contributed not a little. Soon after, he published, in Flemish, several sermons of Episcopius, which had never been printed before.

In 1660, he had married; and, his wife being dead, in 1674 he engaged in a second marriage, and had two children. The ensuing year, he procured an edition of all the works of his master Curcellæus, several of which had never appeared before. But, as neither Episcopius nor Curcellæus had

had leisure to finish a complete system of the Remonstrant theology, Limborch resolved to undertake the task, and to compose one which should be entirely complete; some disorders, however, and several avocations, hindered him from finishing it before 1684, and it did not come out till 1686. This was the first system of divinity, according to the doctrine of the Remonstrants, that had appeared in print. The work was undertaken at their request, received with all eagerness by them, and passed through four editions [L]. The same year, 1686, he had a dispute, at first *viva voce*, and afterwards in writing, with Isaac Orobio, a Jew of Seville in Spain, who had made his escape out of the Inquisition, and retired to Amsterdam, where he practised physic with great reputation. This dispute produced a piece by our author, intituled, “*Collatio amica de Veritate Religionis Christianæ cum erudito Judæo.*” “A friendly Conference with a learned Jew concerning the Truth of the Christian Religion.” In it he shewed, that a Jew can bring no argument of any force in favour of Judaism, which does not hold with strong reason in favour of Christianity. The stubborn Jew would not yield, but carried it so far as to say, that every body ought to continue in the religion, be what it would, which he professed, since it was easier to disprove the truth of another religion, than it was to prove his own. Upon that principle he averred, that, if it had been his lot to be born of parents who worshipped the sun, he saw no reason why he should renounce their religion, and embrace another. To this piece against Orobio, is added a small tract against Uriel Acoſta, a Portuguese deist, in which Limborch answers very solidly his arguments, to shew that there is no true religion besides the religion of nature [M]. Shortly after, Limborch published a little piece of Episcopius, in Flemish, containing an account of a dispute between that Remonstrant and one William Bom, a Romish priest, shewing, that the Roman church is not exempt from errors, and is not the sovereign judge of controversies. In 1692, the book of sentences, passed in the inquisition at Thoulouse in France, coming into the hands of a friend, and containing

[L] The title of the first edition is, “*Theologia Christiana ad Praxim Pietatis ac Promotionem Christianæ unice directâ*, Amst. 1686,” 4to; the fourth, 1715, fol. to which is added, “*Relatio historica de Origine & Progressu Controversiarum in Fœderato Belgio de Prædestinatione Tractatus posthumus.*” This posthumous piece was printed separately the same year at Amsterdam, 8vo, in Low Dutch or Flemish, with

a long preface in defence of the Remonstrants, against a piece in Low Dutch, under the title of the “*Combats of Sion*, by James Fruitier.” There is a long extract of the “*Theologia Christiana*,” by Le Clerc, in *Bibl. Univ. tom. II. p. 21, & seq.*

[M] Acoſta’s book is intituled “*Exemplar Vitæ humanæ.*” This Portuguese afterwards killed himself at Amsterdam.

all the sentences passed in that court from 1307 to 1323, Limborch resolved to publish it, as it furnished him with an occasion of adding the history of that dreadful tribunal, drawn from the writings of the inquisitors themselves [N]. In 1693, our author had the care of a new edition, in one large folio volume, of the sermons of Episcopius, in Low Dutch, to which he added, not only a preface, but also a very long history of the life of Episcopius, in the same language: this has been since translated into Latin, and printed in 8vo at Amsterdam, 1701.

In 1694, there was a young gentlewoman at Amsterdam, of 22 years of age, who took a fancy to learn Hebrew of a Jew; and was, by that opportunity, seduced into a resolution of quitting the Christian religion for Judaism. As soon as her mother understood this, she employed several divines, but in vain; because they undertook to prove Christianity from the Old Testament, omitting the authority of the New; to which she, returning the common answers she had learned from the Jews, received no reply that gave her satisfaction. While the young lady, who was otherwise mistress of sense enough, was in the midst of this perplexity, Dr. Veen, a physician, happened to be sent for to the house; and, hearing her mother speak, with great concern, of the doubts which disturbed her daughter, he mentioned Limborch's dispute with Orobio. This put her upon desiring that Limborch might dispute with her daughter, in hopes that he would be able to remove her scruples, and bring her back to the Christian religion. Limborch accordingly came to her, and, proceeding with her as he had done with Orobio, quickly recovered her to a better judgement. In 1698, he was accused of a calumny, in a book concerning the λόγος in St. John's gospel, by Vander Waeyen, professor of divinity at Franecker, because he had said, that Francis Burman, a divine and professor at Leyden, had, in his "Theologia Christiana," merely transcribed Spinoza without any judgement. But Limborch, producing passages from both, made it appear, that he had said nothing which was not strictly true; he also confuted other notions of Vander Waeyen in the same piece. This being printed at Amsterdam in 1699, the two Burmans, one professor of

[N] The title is, "Historia Inquisitionis, cui subjungitur Liber Sententiarum Inquisitionis Tholosanæ ab Anno 1307 ad 1323, Amstel. 1692," fol. It was translated into English by Mr. Sam. Chandler, and printed at London, 1731, in 2 vols, 4to; to which the translator has prefixed a large introduction concerning the rise

and progress of persecution, and the real and pretended causes of it. In this edition, Mr. Chandler had the assistance of some papers of our author communicated to him by Anthony Collins, esq. and the corrections and additions of Francis à Limborch, a relation of our author. See Chandler's preface.

history and eloquence at Utrecht, and the other minister at Amsterdam, published a book in vindication of their father's memory, intitled, "*Burmannonum Pictas*," "*The Piety of the Burmans*," to which Limborch made no reply. In 1709, he published, in Low Dutch, at Amsterdam, a book of piety, containing instructions for dying persons, or means for preparing him for death; with a discourse upon the death of John Owens, minister of the Remonstrants at Gouda. At the same time he began a commentary upon the Acts of the Apostles, and upon the Epistles to the Romans and Hebrews, which came out in 1711.

Having been perfectly temperate through life, he preserved the vigour of his mind, and health of his body, to a considerable age. But in the autumn of 1711, he was seized with the St. Anthony's fire; which, growing more violent in the winter, carried him off, April the 30th, 1712. His funeral oration was spoken by John Le Clerc, who gives him the following character: "Mr. Limborch had many friends among the learned, both at home and abroad, especially in England, where he was much esteemed, particularly by abp. Tillotson, to whom his history of the inquisition was dedicated, and Mr. Locke. With the latter of these he first became acquainted in Holland, and afterwards held a correspondence by letters, in which, among other things, he has explained the nature of human liberty, a subject not exactly understood by Mr. Locke. He was of an open sincere carriage, which was so well tempered with humanity and discretion as to give no offence to any body. In his instructions, when professor, he observed the greatest perspicuity, and the justest order, to which his memory, which retained whatever he had written, almost to a word, contributed very much, and, though a long course of teaching had given him an authority with those about him, and his advanced age had added a reverence to him, yet he was never displeased with others for differing from him, but would both censure, and be censured, without chagrin. Though he never proposed the understanding of languages as the end of his studies, yet he had made large advances in them, and read over many of the ancient and modern writers, and would have excelled in this part of literature, if he had not preferred that which was more important. He had all the qualifications suitable to the character of a divine. Above all things, he had a love for truth, and pursued the search of it, by reading the Scriptures with the best commentators. As a preacher, his sermons were methodical and solid, rather than eloquent. If he had applied himself to the mathematics, he would undoubtedly have excelled therein; but he had no particular fondness

fondness for that study, though he was an absolute master of arithmetic. He was so perfectly acquainted with the history of his own country, especially for 150 years, that he even retained the most minute circumstances, and the very time of each transaction; so that scarce any one could deceive him in that particular. In his manner, he was grave without pride or fullness, affable without affectation, pleasant and facetious, upon occasion, without sinking into a vulgar lowness, or degenerating into malice or ill-nature. By these qualifications he was agreeable to all who conversed with him; and his behaviour towards his neighbours was such, that all who knew him, or had any dealings with him, ever commended it.

LIMNÆUS (JOHN), a celebrated German lawyer, born at Jena in 1592. He was chosen to superintend the education of many young men of high rank; and, among the rest, of Albert Margrave of Brandenburg. He was author of various works, which discover profound learning, but not an equal degree of taste. He died in 1663.

LINACRE (Dr. THOMAS), a very learned English physician, was descended from the Linacres, of Linacre-hall, in Derbyshire, but born at Canterbury about 1460. He was educated in the king's school there, under the learned William Selling, alias Tilly; and, being sent thence to Oxford, was chosen fellow of All-Souls-college, in 1484. He made a great progress in learning at the university; but, for farther improvement, travelled to Italy, with his master Selling, who was sent ambassador to Rome by Henry VII. At Florence he was much respected by Lorenzo de Medicis, one of the politest men of his age, and a great patron of letters; that duke favoured him with the advantage of having the same preceptors with his own sons. By this lucky opportunity, he acquired a perfect knowledge of the Greek tongue, under Demetrius Chalcondylas, a native of Greece, who had fled to Italy, with other learned men, upon the taking of Constantinople by the Turks; and he improved himself under his Latin master Ang. Politian, so far as to arrive at a greater correctness of style than even Politian himself. Having thus laid in an uncommon stock of classical learning, he went to Rome, and studied natural philosophy and physic under Hermolaus Barbarus. Upon his return home, he applied himself to the practice of this last art at Oxford; where he was created M. D.; and, being made public professor of his faculty, read medicinal lectures. But he had not been long at Oxford, before he was commanded to court by king Henry, who appointed him preceptor and physician to his son, prince Arthur; and he was afterwards made physician

to that king, as also to his successor, Henry VIII. and to the princess Mary.

After receiving all these honours, as attestations and rewards of superior merit in his profession, he resolved to change it for that of divinity. To this study he applied himself in the latter part of his life [o]; and, entering into the priesthood, obtained the rectory of Mersham, Oct. 1509; but, resigning it within a month, he was installed into a prebend of Wells, and afterwards, in 1518, into another of York; he was also precentor in the latter church, but resigned it in half a year. He had other preferments in the church, some of which he received from archbishop Warham, as he gratefully acknowledges in a letter to that prelate. Dr. Knight informs us, that he was a prebendary of St. Stephen's, Westminster; and bishop Tanner writes, that he was also rector of Wigan, in Lancashire. He died of the stone, in great pain and torment, Oct. 20, 1524, and was buried in St. Paul's cathedral; where a handsome monument was erected, in 1557, to his memory, with a Latin inscription upon it, by the famous Dr. Caius. Cay gives him the character of the most learned man of his age, both in Greek and Latin, as well as in the art of physic. He farther adds, that he had an utter detestation of every thing trickish or dishonourable; that he was a most faithful friend, and by all ranks of men valued and beloved. Fuller copies Cay, in telling us, that Linacre was esteemed the ornament of his age, for his accurate skill in the Greek and Latin tongues, and in other sciences as well as his own profession; and that he left it doubtful whether he was a better Latinist or Grecian, a better grammarian or physician, a better scholar or man.

Freind enlarges farther; and says, that, if we consider him with regard to his skill in the two learned languages, he was much the most accomplished scholar of that age; that it is paying no compliment to him to say, that he was one of the first, in conjunction with Colet, Lily, Grocyn, and Latimer, all of whom got their knowledge of the Greek tongue abroad, who revived the learning of the ancients in this island [p]. He made it his business, in studying physic, and he was the

[o] Sr John Cheke, in censuring this change, observes, that he did not begin this study, till he was broken by age and infirmities; and that, upon reading the 5th, 6th, and 7th, chapters of St. Mathew, he threw the book away with violence, and swore, that this was either not the Gospel, or we were not Christians. Cheke, "De

Pronunc. Græcæ Linguae." However, he still had his thoughts upon physic, as appears from his projecting the college of physicians, and being president there till his death.

[p] Linacre was the first person, who taught Greek at Oxford. Life of Erasmus, p. 109.

first Englishman that ever did so, to be well acquainted with the original works of Aristotle and Galen. No one of the faculty had more at heart the honour and advancement of it than Linacre; of which his donation of two physico-lectures, one in each university [Q], are a conspicuous proof. But he had still farther views for the advantage of his profession. Observing how the practice of physic was then managed, and that it was mostly engrossed by illiterate monks and empirics, who in an infamous manner imposed upon the public, he saw there was no way of redressing this grievance, but by giving encouragement to men of reputation and learning, and placing the power of licensing in proper hands. Upon these motives, he projected the foundation of the college of physicians; and he was the first president after its erection, and held that office for the seven years he lived afterwards. The assemblies were kept in his house, which he left at his death to that community, and which they still continue to possess. "The wisdom of such a plan," continues Freind, "speaks for itself. Linacre's scheme, without doubt, was not only to create a good understanding and unanimity among his own profession, which of itself was an excellent thought, but to make them more useful to the public; and he imagined, that by separating them from the vulgar empirics, and setting them upon such a reputable foot of distinction, there would always arise a spirit of emulation among men liberally educated, which would animate them in pursuing their inquiries into the nature of diseases, and the methods of cures, for the benefit of mankind; and perhaps," concludes the doctor, "no founder ever had the good fortune to have his designs succeed more to his wish." We shall give a list of his translations and other works below [R].

[Q] That at Oxford was left to Merton-college, and the Cambridge lecture was given to St. John's college there. Wood and Knight inform us, that Linacre studied for some time in this last university.

[R] His translations are, 1. The following pieces of Galen: "De Temperamentis & de inequali Temperie, &c." "De tuenda Sanitate, &c." "De Methodo medendi, &c." "De Naturalibus, &c." "De Pulsuum Ufu." "De Symptomatibus, &c." Dr. Freind declares, that any one, perusing the preface of the book "De Methodo medendi," without knowing it to be a translation, would, perhaps, from the exactness and propriety

of the style, guess it to have been written in a classical age." "A Latin Translation of Proclus's Sphere, Venet. 1499," and 1500, without the dedication to prince Arthur; which has been since printed separately by Maittaire, in "Annal. Typogr." 3. "The Rudiments of Grammar, for the Use of the Princess Mary." This was translated by Buchanan into Latin, and printed with the title of "Rudimenta Grammaticis Thomæ Linacri, Paris, apud Rob. Stephan. 1536." 4. "De emendata Structura Latini Sermonis, Libri sex." This, says Dr. Knight, has been had in the highest reputation as a classic.

LINANT (MICHAEL), a French poet. He was the friend of Voltaire, and three times obtained the prize of the French academy. He published a great number of odes, epistles, &c. all of which have merit, but discover more taste than genius. He was considered as one of the most accomplished men of his age, and died in 1749, universally respected.

LINDANUS (WILLIAM), a Dutchman, and appointed by Philip II. of Spain to the bishopric of Ruremonde. He published a number of works on theological subjects, and was well versed in the learned languages. He was a pure writer, an amiable prelate, and a very learned man.

LINDENBRUCH (FREDERIC), a learned critic of the seventeenth century, who published editions of Virgil, Terence, and other classic authors. He was a laborious man, and some of his performances are scarce and valuable.

LINDSAY (JOHN), a learned divine, of St. Mary's Hall at Oxford, officiated for many years as minister of the nonjuring society in Trinity-chapel, Aldersgate-street, and is said to have been their last minister. He was also for some time a corrector of the press to Mr. Bowyer the printer; finished a long and useful life, June 21, 1768, at the age of 82; and was buried in Islington church-yard. Mr. Lindsay published "The Short History of the Regal Succession," &c. with "Remarks on Whiston's Scripture Politics, &c. 1720," 8vo; which occurs in the Bodleian Catalogue. His valuable translation of Mason's "Vindication of the Church of England, 1726," (reprinted in 1728) [s], has a large

[s] In a letter to Dr. Z. Grey, May 27, 1728, Mr. Lindsay says: "You give me great satisfaction by telling me that my poor endeavours are favourably censured by yourself and other friends at Cambridge; but I shall not grow proud on that account, because I know how much more is due to your candour than to my own abilities. Your promoting its sale will be a great obligation to me; for, you know the booksellers will not promote any thing which is not their own property; and this is a very weighty burthen for my weak shoulders. I heartily thank you for your kind invitation to Houghton; which I please myself with the hopes of an opportunity of accepting; for I am now, by the doctor's direction, to ride moderately and frequently; in pursuance of which, I am looking out for a horse able to carry my weight easy journeys. Whether I can disen-

gage myself with the good old lady Fanshaw, without getting a curate, I cannot tell. I am every day at her ladyship's house in Little Ormond-street." And, in a subsequent letter, May 14, 1747, "I removed last Christmas from the Temple, and took a small house in Pear-tree-street, near St. Luke's, Old street, where I spend my time chiefly among books, or in my garden. That I am still a dealer in the former, you may perceive by these proposals. You know I published the greatest part of Mason's works several years ago; but had not then the whole. Now, having luckily procured the last sermons, which I had been so long in quest of, I have printed them on the same paper and letter with the rest, which makes the collection complete. There are a good many copies of the former still on my hands; which I hope may go off now. Those who have the rest already,

large and elaborate preface, containing "a full and particular Series of the Succession of our Bishops, through the several Reigns since the Reformation," &c. He dates the second edition from "Islington, 13 Dec. 1727." In 1747, he published, in the same size, "Two Sermons preached at Court in 1620, by Francis Mafon;" which he recommends, "as well for their own intrinsic value, as to make up a complete Collection of that learned Author's Works." He had a nephew, who died curate of Waltham Abbey, Sept. 17, 1779.

LINDSAY (SIR DAVID KNIGHT). He was born at the Mount in Fifeshire, 1496, and educated in St. Leonard's college, in the university of St. Andrew. After the battle of Flodden, 1513, he went over to France, and distinguished himself both by his academical exercises, and his military achievements. Soon after the battle of Pavia, where Francis I. was taken prisoner, he returned to Scotland, and was by James V. appointed Lyon king at arms, or master of the herald's office, a place which he held till his death. Adorned with all the learning which the age he lived in could afford, he was considered as one of the most polite gentlemen in Scotland, and employed in several foreign embassies. Passionately devoted to the muses, he wrote several fine poems; some of which have been published, particularly his satires on the vices of the clergy. He likewise wrote a history of Scotland, in three volumes, MS. a copy of which is now in the advocate's library at Edinburgh. He died at the Mount, the place of his nativity, 1557, aged 61.

LINDSAY (DAVID). He was born at Pitscothie, in Fifeshire, 1527, and educated in St. Leonard's college, in the university of St. Andrew, where he took his degrees, and spent some years in France and Italy. At what time he returned to Scotland is not certainly known, but it was before the year 1559, for then we find him very active in promoting the Reformation. In 1565, he espoused the cause of the nobles of Scotland against queen Mary, but did not obtain any place either of honour or emolument. Seemingly disgusted with the conduct of those in power, he retired to his country house at Pitscothie, where he wrote the "History of Scotland, from 1437 to 1542," a work much esteemed for some private anecdotes, that general historians have taken no

already, may have these sermons by themselves. I presume, sir, upon the favour of your interest to promote this method of distributing them. All I need to observe to you is, that they will cost no more than five farthings per

sheet. I shall begin to publish the first week in June. Whatever encouragement you procure me shall be placed to the long account of former obligations."

notice of, but justly despised on account of the poverty of the style, and his most injurious reflections. He died at Pithou, 1693, aged 66.

LINGELBACK (JOHN), a German painter, was born at Frankfurt on the Main, 1625: the name of his master is not known. At the age of fifteen, he went to Holland to improve himself, and his pictures there acquired a degree of perfection, which even then produced a great demand for them. His best figures were so true, that they seemed to be formed by nature; and they were likewise accompanied with a fresh and delightful landscape. Lingelback passed into France, in 1645. This voyage increased the number of his admirers, and the price of his works. The able men he found there delighted him, and inspired him with an emulation to make the tour of Italy; and, having made a sufficient purse for it in two years at Paris, he set out for Rome, where he renewed his studies with great application. Nothing escaped his inquiry in the neighbourhood of that city: the sea-prospects, vessels, antiquities, fountains, fairs, the mountebanks, and preachers, that are seen there in public places, were the subjects of his best pictures.

But whilst his art seemed to engage his whole attention, love broke in upon his studies. A young woman, daughter of an architect, was continually at her window, which was over against his: tender looks, expressive gestures, and billets-doux, became at length his whole employment, and these produced rendezvous in churches and on walks. At last, the damsel found means to introduce her lover into her father's house; whence, as he was retiring one night, he was surprized by two brothers of his mistress, who attacked him briskly; but he defended himself with so much bravery, that he wounded them both, and got off with a slight scratch, happy to have escaped so well! This proved a warning to him to bid adieu to intriguing, so general, but so dangerous, in that city. He applied himself afresh to his studies, which, by his success, made him amends for the loss of his mistress. He continued in Italy till 1650, and then returned, through Germany, to Amsterdam; where the proficiency he had made in France and Italy soon displayed itself in an ample form. His pictures are adorned with ruins of antiquity, animals, waggons filled with beautiful figures; his distances are of a clear blue; and his skies, which are lightly clouded, have a cheerful air, and give a strength to his fore-grounds; nor can any thing be better understood than the gradation of his colours. His genius was so fertile, that he never repeated the same subject in his pictures. He engraved also some landscapes.

The time of Lingelback's death, his settled fortune, children, or disciples, we know not. His merit also, though very great, is little known in France: his works have discovered it at Paris, and begin at length to find a place in collections. They possess a fine tone of colouring, a pleasant and lively touch, a lightness of pencil, and a neatness very uncommon.

LINIERE (FRANCIS), a French poet of some reputation, but of the very worst kind, for he was a professed atheist. He was a man of great vivacity, wit, and humour, but of profligate and debauched morals. His verses were remarkable for their ease and elegance, and his satires had considerable point. He died an unbeliever, as he had lived, at the age of 76, in 1704.

LINNÆUS (CHARLES VON), the father of modern botany, was the son of a Swedish divine, and born May 24, 1707, at Roeshult, in the province of Smaland, in Sweden; of which place his father had the cure when this son was born, but was soon after preferred to the living of Stenbrihult, in the same province, where dying in 1748, at the age of 70, he was succeeded in his cure by another son. We are told, in the commemoration-speech on this celebrated man, delivered in his Swedish majesty's presence, before the Royal Academy of Sciences at Stockholm, that the ancestors of this family took their surnames of Linnæus, Lindelius, and Tislander, from a large lime-tree, or linden-tree, yet standing on the farm where Linnæus was born; and that this origin of surnames, taken from natural objects, is not very uncommon in Sweden.

This eminent man, whose talents enabled him to reform the whole science of Natural History, accumulated, very early in life, some of the highest honours that await the most successful proficient in medical science; since we find, that he was made professor of physic and botany, in the university at Upsal, at the age of thirty-four; and, six years afterwards, physician to his sovereign, the late king Adolphus, who, in the year 1753, honoured him still farther, by creating him knight of the order of the Polar Star. His honours did not terminate here; for, in 1757, he was ennobled; and, in 1776, the present king of Sweden accepted the resignation of his office, and rewarded his declining years by doubling his pension, and by a liberal donation of landed property, settled on him and his family.

It seems probable that his father's example first gave Linnæus a taste for the study of nature; who, as he has himself informed us, cultivated, as his first amusement, a garden plentifully

plentifully stored with plants. Young Linnæus soon became acquainted with these, as well as the indigenous ones of his neighbourhood. Yet, from the straightness of his father's income, our young naturalist was on the point of being destined to a mechanical employment; fortunately, however, this design was over-ruled. In 1717, he was sent to school at Wexho, where, as his opportunities were enlarged, his progress in all his favourite pursuits was proportionably extended. At this early period he paid attention to other branches of natural history, particularly to the knowledge of insects; in which, as is manifest from his oration on the subject, he must very early have made a great proficiency, since we find that he was not less successful herein than in that of plants, having given them an arrangement, and established such characters of distinction, as have been universally followed by succeeding entomologists.

The first part of his academical education Linnæus received under professor Stobæus, at Lund, in Scania, who favoured his inclinations to the study of natural history. After a residence of about a year, he removed, in 1728, to Upsal. Here he soon contracted a close friendship with Artedi, a native of the province of Angermannia, who had already been four years a student in that university, and, like himself, had a strong bent to the study of natural history in general, but particularly in ichthyology. He was moreover well skilled in chemistry, and not unacquainted with botany, having been the inventor of that distinction in umbelliferous plants, arising from the differences of the involucre. Emulation is the soul of improvement, and, heightened as it was in this instance by friendship, proved a most powerful incentive. These young men prosecuted their studies together with uncommon vigour, mutually communicating their observations, and laying their plans so as to assist each other in every branch of natural history and physic.

Soon after his residence at Upsal, our author was also happy enough to obtain the favour of several gentlemen of established character in literature. He was in a particular manner encouraged in the pursuit of his studies by the patronage of Dr. Olaus Celsius, at that time professor of divinity, and the restorer of natural history in Sweden; since so distinguished for Oriental learning, and more particularly for his "*Hierobotanicon, or Critical Dissertations on the Plants mentioned in Scripture.*" This gentleman is said to have given Linnæus a large share of his esteem, and he was fortunate enough to obtain it very early after his removal to Upsal. He was at that time meditating his "*Hierobo-*

tanicon;" and, being struck with the diligence of Linnæus, in describing the plants in the Upsal garden and his extensive knowledge of their names, fortunately for him at that time involved in difficulties, from the narrow circumstances of his parents, Celsius not only patronized him in a general way, but admitted him to his house, his table, and his library. Under such encouragement, it is not strange that our author made a rapid progress, both in his studies, and the esteem of the professors: in fact, we have a striking proof of his merit and attainments, in finding, that, after only two years residence, he was thought sufficiently qualified to give lectures occasionally from the botanic chair, in the room of professor Rudbeck.

Linnæus was soon afterwards appointed, by the Royal Academy of Sciences of Upsal, to make the tour of Lapland, with the view of exploring the natural history of that arctic region. This tour had been made, for the first time, by the elder Rudbeck, in 1695, at the command of Charles XI. but, unfortunately, almost all the observations which that traveller had made, perished in the terrible fire at Upsal, in 1702. Linnæus set out from Upsal, on this journey, about the middle of May, 1783; equally a stranger to the language and to the manners of the Laplanders, and without any associate. He even traversed what is called the Lapland Desert; a tract of territory destitute of villages, cultivation, or any conveniences, and inhabited only by a few straggling people. In this district, he ascended a noted mountain called Wallevarv, in speaking of which he has given us a pleasant relation of his finding a singular and beautiful new plant (*Androme la tetragona*) when travelling within the arctic circle, with the sun in his view at midnight, in search of a Lapland hut. Hence he crossed the Lapland Alps into Finmark, and traversed the shores of the North sea as far as Sallero.

These journeys from Lula and Pitha, on the Bothnian gulph, to the North shore, were made on foot; and our traveller was attended by two Laplanders; one his interpreter, and the other his guide. He tells us, that the vigour and strength of these two men, both old, and sufficiently loaded with his baggage, excited his admiration, since they appeared quite unhurt by their labour, while he himself, though young and robust, was frequently quite exhausted. In this journey he often slept under the boat with which they forded the rivers, as a defence against rain and the gnats, which in the Lapland summer are not less teasing than in the torrid zones. In descending one of these rivers, he narrowly escaped perishing

perishing by the overfetting of the boat, and lost many of the natural productions which he had collected.

Linnæus thus spent the greater part of the summer in examining this arctic region, and those mountains, on which, four years afterwards, the French philosophers secured immortality to Sir Isaac Newton. At length, after having suffered incredible fatigues and hardships, in climbing precipices, passing rivers in miserable boats, suffering repeated vicissitudes of extreme heat and cold, and not unfrequently hunger and thirst, he returned to Tornœa in September.

He arrived at Upsal in November, after having performed, and that mostly on foot, a journey of ten degrees of latitude in extent, exclusive of the many deviations which the accomplishment of his design rendered necessary. The result of this journey was not published till several years afterwards; but he lost no time in presenting the academy with a catalogue of the plants which he had discovered; which, even so early as that period he arranged according to the system since denominated the *sexual*.

In 1733, we find this great naturalist visiting and examining the several mines in Sweden; where he formed his first sketch of his "System on Mineralogy," which appeared in the early editions of the "Systema Naturæ," but was not exemplified till 1768.

The next incident in the history of this celebrated person was his being sent, with several other naturalists, by the governor of Dalekarlia, into that province, to investigate its natural productions. After accomplishing the purpose of this expedition, he resided some time in the capital of Delekarlia, where he taught mineralogy, and the docimastic art, and practised physic. In 1735, he travelled over many other parts of Denmark and Germany, and fixed in Holland, where he chiefly resided until his return to Stockholm about the year 1739. Soon after he had fixed his residence at this place, he married one of the daughters of Dr. More, a physician at Fahlun, in Dalekarlia, with whom he became acquainted during his stay in that town.

In 1735, the year in which he took the degree of M. D. he published the first sketch of his "Systema Naturæ," in the form of tables only. It thence appears that, before he was twenty-four years old, he laid the basis of that great structure which he afterwards raised, and which will perpetuate his fame to the latest ages of botanical science.

In 1736, Linnæus visited England, where he formed many friendships with men at that time distinguished for their knowledge in natural history: but, though Boerhaave had furnished him with letters of recommendation to Sir Hans

Sloane, we are told, that he met not with that reception which he had reason to expect [τ]. For this treatment, Dr. Pulteney, with great probability, assigns the following cause.

In 1738, this great naturalist made an excursion to Paris, where he had the inspecting of the *Herbaria* of the Jussieus, at that time the first botanists in France; and also the botanical collections of Surian and Tournefort. He intended going thence to Germany, to visit Ludwig, and the celebrated Haller, with whom he maintained a close correspondence; but he was obliged to return to Holland without enjoying this pleasure [υ].

About the latter end of 1738, or the beginning of the subsequent year, Linnæus returned to his native country, where he settled as a physician at Stockholm. It is said, that at first he met with considerable opposition, and was oppressed with many difficulties; but at length he surmounted all, and acquired extensive practice. The interest of count Tessin, who became his zealous patron, procured him the rank of physician to the fleet, and a stipend from the citizens for giving lectures in botany. The establishment of the Royal Academy of Sciences at Stockholm, of which Linnæus was appointed the first president, served not a little to favour the advancement of

[τ] Dr. Boerhaave's letter to Sir Hans Sloane, on this occasion, is preserved in the British Museum and runs thus—"Linnæus, qui has tibi dabit literas, est unice dignus te videre, unice dignus a te videri; qui vos simul videbit, videbit hominum par, cui simile vix dabit orbis."—This encomium, however quaintly expressed, yet was, in some measure, prophetic of Linnæus's future fame and greatness, and proves how intimately Boerhaave had penetrated into the genius and abilities of our author; and, strained as this parallel might be thought, it is likely however that the opening of the sexual system, so different from Ray's, by which Sir Hans Sloane had always known plants, and particularly the innovations, as they were then called, which Linnæus had made in altering the names of so many genera, were rather the cause of that coolness, with which he was received by our excellent naturalist. Probably we have reason to regret this circumstance; for, otherwise, Linnæus might have obtained an establishment in England, as it has been thought he wished to have done; and doubtless his opportunities in this kingdom would have been much more favourable to his de-

signs, than in those arctic regions where he spent the remainder of his days. In the mean time, we may justly infer the exalted idea that Linnæus had of England, as a land eminently favourable to the improvement of science, from that compliment, which, in a letter to a friend, he afterwards paid to London, when, speaking of that city, he called it, "Punctum saliens in Vitello Orbis."

[υ] Dr. Pulteney gives an account of the several scientific productions which Linnæus published previous to this time. These are, the "*Systema Naturæ*," "*Fundamenta Botanica*," "*Bibliotheca Botanica*," and "*Genera Plantarum*." The last of those is justly considered as the most valuable of all the works of this celebrated author. What immense application had been bestowed upon it, the reader may easily conceive, on being informed, that, before the publication of the first edition, the author had examined the characters of eight thousand flowers. The last book of Linnæus's composition, published during his stay in Holland, was the "*Classes Plantarum*;" which is a copious illustration of the second part of the "*Fundamenta*."

his

his fame, by the opportunity which it afforded of displaying his abilities. In 1741, upon the resignation of Roberg, he was constituted joint professor of physic, and physician to the king, with Rosen, who had been appointed the preceding year [x].

In 1755, Linnæus was honoured with a gold medal by the Royal Academy of Sciences of Stockholm, for a paper on the subject of promoting agriculture, and all branches of rural economy; and in 1760, he obtained a premium from the Imperial Academy of Sciences at St. Petersburg, for a paper relative to the doctrine of the sexes of plants.

We are told that Linnæus, upon the whole, enjoyed a good constitution; but that he was sometimes severely afflicted with a *hemiplegia*, and was not exempted from the gout. About the close of 1776, he was seized with an apoplexy, which left him paralytic: and, at the beginning of the year 1777, he suffered another stroke, which very much impaired his mental powers. But the disease, supposed to have been the more immediate cause of his death, was an ulceration of the urinary bladder; of which, after a tedious indisposition, he died Jan. 11. 1778, in the 71st year of his age.

LINTRUSI (SEVERINUS), bishop of Wiburg in Jutland, known by several theological treatises composed by him in Latin, was professor of divinity and eloquence in the university of Copenhagen, in which city he died in 1732.

LIOTARD (JOHN STEPHEN) was born at Geneva in 1702, and designed for a merchant. In 1725, he went to study at Paris; and, in 1738, accompanied the marquis de Puisieux to Rome, where he made himself known by his works in Crayons. He was in England in the reign of George I. but did not stay long. He made a journey to the Levant, where he adopted the Eastern habit, and wore it on his return, with a very long beard, which at last he sacrificed to Hymen, and married a young wife. He came again to England in 1772, and brought a collection of pictures of different masters, which he sold by auction. Truth and

[x] Dr Pulteney, in this place, gives an account of the "Iter Celandicum & Gotlandicum," "Iter Scanicum," "Flora Suecica," "Fauna Suecica," "Materia Medica," and "Philosophica Botanica;" the history and nature of which works he briefly explains; and afterwards gives a large analysis of the "Systema Naturæ" and of the "Genera Morborum;" with a short account of the papers written by Linnæus, in the "Acta Upsalienſia." The last of this great man's

treatises was the "Mantissa Altera," published in 1771. The remaining part of Dr. Pulteney's volume contains an account of the "Amœnitates Academicæ;" with observations, tending to shew the utility of botanical knowledge in relation to agriculture, and the feeding of cattle; accompanied with a translation of Linnæus's "Pan Suecicus," accommodated to the English plants, with references to authors, and to figures of the plants.

fidelity are the marks of this painter's hands; but with the stiffness of a bust in all his portraits. See Walpole's *Anecdotes of Painting*, where is a fine head of him in small.

LIPSIUS (*Justus*), a most acute and learned critic, was born at Iscanum, a country-seat of his father, between Brussels and Louvain, Oct. 18, 1547. He was descended from an ancient and rich family; his ancestors had been, as his father was, among the principal inhabitants of Brussels. He was sent to the public school at Brussels, at six years of age; and he soon gave such proofs of uncommon parts, that, according to the stories related of him, he might very well be deemed a kind of prodigy. It is said, and indeed he tells us himself in one of his letters, that he acquired the French language, without the assistance of a master, so perfectly as to be able to write in it before he was eight years old. In the same letter, he relates three mishaps, which befel him during the state of childhood, by one of which he was very near perishing: he fell, in the first place, from a rock at Iscanum, into a snow-drift, whence he was taken by a maid-servant, who accidentally saw him, almost suffocated; then he fell from the scaffold of a house that was repairing at Iscanum, whither he had climbed with one of his playfellows, who, falling likewise, had the misfortune to break his leg, while Lipsius's girdle, catching upon something by the way, preserved him from much hurt; and, lastly, at Brussels, he fell into the river, and was so near being drowned, that, when he was taken out, he was, in appearance, lifeless.

From Brussels he was sent, at ten years old, to Aeth; and, two years after, to Cologne, where he was taught by the Jesuits. At sixteen, he was sent to the university of Louvain; where, being already well skilled in the learned languages, he applied himself principally to the civil law. His great delight was in belles lettres and ancient literature; and, therefore, losing his parents, and becoming his own master before he was eighteen, he projected a journey to Italy, for the sake of cultivating them to perfection. He executed what he projected; but, before he set out, he published three books of various readings, "*Variorum Lectionum Libri tres*," which he dedicated to cardinal Granvellan, a great patronizer of learned men. This was attended with very happy effects, and opened his way to the cardinal, when he arrived at Rome in 1567. He lived two years with him, was nominated his secretary, and treated with the utmost kindness and generosity. He was here in as good a situation as could possibly be desired; for, though the cardinal honoured him with the title of secretary, yet the trouble and business of that office was left

to others. His time was all his own, and he used to employ it just as he pleased; the Vatican, the Farnesian, the Sfortian, and other principal libraries, were open to him; and there he spent much time and pains in collating the manuscripts of ancient authors, of Seneca, Tacitus, Plautus, Propertius, &c. His leisure-hours he used to employ in traversing the city and neighbourhood, in order to inspect and animadvert upon the most remarkable antiquities. There were also at this time several men in Rome, very eminent for their abilities and learning; as, Antonius Muretus, Paulus Manutius, Fulvius Urbinus, Hieronymus Mercurialis, Carolus Sigonius, Petrus Victorius, and others, with whom he became well acquainted, and from whom he reaped great advantage.

In 1569, he returned to Louvain, and spent one year in a very gay manner, as he himself ingenuously confesses. He used to frequent balls, assemblies, taverns, and every scene of mirth; however, he pleads the heat of youth in his excuse; and, the more easily to break off his engagements of this nature, he resolved upon a journey to Vienna. He was near jumping out of the frying pan into the fire, as the saying is; for, stopping at Dole, which is an university in the Franche Comté, they made him drink hard, and had nearly killed him. The case was thus: he delivered there an oration in public, to the honour of Victor Geselinus, who was taking his degree of doctor of physic; upon which he was invited to a great entertainment, where, as the custom of the country then was, the guests used to provoke one another to drink plentifully. Lipsius complied; but, being unequal to the task, was suddenly seized with an unusual shivering, and went home with a fever. "This story," says Bayle, "would not have been surprising, had Lipsius been an Italian or a Spaniard, for to such people an entertainment, at taking a degree in some Northern universities, is as dangerous an action as a battle to a colonel, unless they get a dispensation for not pledging at every turn; but he was a Fleming."

As soon as he was pretty well recovered from his illness, he set forwards to Vienna, and there fell into the acquaintance of Busbæquius, Sambuchus, Bighius, and other learned men, who used many arguments to induce him to settle there; but the love of his own native soil prevailed, and he directed his course through Bohemia, Misnia, and Thuringia, in order to arrive at it. But being informed, that the Low Countries were over-run with the wars, and that his own patrimony was laid waste by soldiers, he halted at the university of Jena, in Saxony, where he was invested with a professorship. He did

did not continue here above a year; but decamped for his own country, as soon as it was a little settled. He arrived at Cologne, where he married a widow in 1574. He did this, as he says, rather in compliance with his own inclinations, than by the advice of his friends; but so the gods decreed it. Some say, that she was a very ill-natured woman, and made him a bad wife. We learn from himself, however, that they lived very peaceably together, although they had no children. He continued nine months with his wife at Cologne, and there wrote his "*Antiquæ Lectiones*," which chiefly consist of emendations of Plautus; he also began there his notes upon Cornelius Tacitus, which were afterwards so universally applauded by the learned.

He then retired to his own native seat at Iscanum, near Brussels, where he determined to live at a distance from the noise and the cares of the world, and to devote himself entirely to letters; and there is a fine epistle of his extant, to shew the great advantages of a country over a city life. But he was disturbed by the civil wars, before he was well settled; and went to Louvain, where he resumed the study of the civil law, and took up the title of a lawyer in form, though with no intent to practise or concern himself with business, which he never could be prevailed to do. He published at Louvain his "*Epistolicae Questiones*," and some other things; but, at length, was obliged to quit his residence there. He went to Holland, and spent thirteen years at Leyden; during which time he composed and published, what he calls, his best works. These are, "*Electorum Libri duo*;" "*Satyra Menippæa*;" "*Saturnalia Libri duo*;" "*Commentarii pleni in Cornelium Tacitum*;" "*De Constantiâ Libri duo*;" "*De Amphitheatro Libri duo*;" "*Ad Valerium Maximum Notæ*;" "*Epistolarum Centuriæ duæ*;" "*Epistolica Institutio*;" "*De rectâ Pronunciatione Linguae Latinæ*;" "*Animadversiones in Senecæ Tragedias*;" "*Animadversiones in Vellemium Paterculum*;" "*Politicoꝝ Libri sex*;" "*De unâ Religione Liber*." These he calls his best works, because they were written, he says, in the very vigour of his age, and when he was quite at leisure; "*in flore ævi, & ingenij in alto otio*;" and he adds too, that his health continued good till the latter part of his life; "*nec valetudo, nisi sub extremos annos, turbavit*."

He withdrew himself suddenly and privately from Leyden, in 1590; and, after some stay at Spa, went and settled at Louvain, where he taught polite literature, as he had done at Leyden, with the greatest credit and reputation. He spent the remainder of his life at Louvain, though he had received powerful solicitations, and the offers of vast advantages, if he

he would have removed elsewhere. Pope Clement VIII. Henry IV. of France, and Philip II. of Spain, applied to him by advantageous proposals. Several cardinals would gladly have taken him under their protection and patronage; and all the learned in foreign countries honoured him extremely. The very learned Spaniard, Arias Montanus, who, at the command of Philip II. superintended the reprinting the Complutensian edition of the Bible at Plantin's press, had such a particular regard and affection for him, that he treated him as a son rather than a friend, and not only admitted him into all his concerns, but even offered to leave him all he had. Lipsius, nevertheless, continued at Louvain, and, among others, wrote the following works: "*De Cruce Libri tres*;" "*De Militia Romana Libri quinque*;" "*Polioriceticæ Libri quinque*;" "*De Magnitudine Romana Libri quatuor*;" "*Disseratiuncula & Commentarius in Plinii Panegyricum*;" "*Manuductio ad Stoicam Philosophiam*," &c. All his works have been collected and printed together, in folio, more than once. His critical notes upon ancient authors are to be found in the best editions of each respective author; and several of his other pieces have, for their peculiar utility, been reprinted separately.

Lipsius died at Louvain, March 23, 1606, in his 59th year, and left, says Joseph Scaliger, the learned world and his friends to lament the loss of him. There is the following judgement passed upon Lipsius and his works in the "*Scaligerana Posterior*:" "The third century of his miscellaneous epistles is the worst of all his works; the best are his "*Commentaries upon Tacitus*," his Orations "*De Concordia*," and "*upon the Death of the Duke of Saxony*." His "*Electa*" and "*Saturnalia*" are very excellent books. He was a Greek scholar good enough for his own private use, but no farther. How unhappy a judgement he makes of Seneca the tragedian! He was perfectly ignorant of poetry, and every thing relating to it." He wrote a bad Latin style in his later compositions; for which he seems a little inexcusable, since, from his "*Varie Lektionen*," the first book he printed, it is plain he could have written better. Bad however as it was, it found a tribe of imitators, who admired it as a model, and grew numerous enough to form a sect in the republic of letters. He wrote likewise an uncommonly bad hand. His conversation and mien did not answer people's expectations of him. "He was," says one who has written his life, "so mean in his countenance, his dress, and his conversation, that those, who had accustomed themselves to judge of great men by their outward appearance, asked, after having seen Lipsius, whether that was really he. And it is

certain, that some foreigners, who came from the remotest part of Poland to see him, as some did formerly from foreign parts to see Livy, did often ask for Lipsius, even when they had him before their eyes."

But the most remarkable particular relating to Lipsius, and one of the greatest faults for which he is censured, is his inconstancy with regard to religion. This censure is grounded upon the following particulars: namely, That being born a Roman Catholic, he professed the Lutheran religion, while he was professor at Jena. Afterwards returning to Brabant, he lived there like a Roman Catholic; but, having accepted a professor's chair in the university of Leyden, he published there what was called Calvinism. At last, he removed from Leyden, and went again into the Low Countries, where he not only lived in the Roman communion, but even became a bigot, like a very weak woman. This he shewed by the books he published; one of which, written in 1603, was intituled, "*Diva Virgo Hallensis*," &c. another, in 1604, "*Diva Schemienfis*," &c. with an account of their favours and miracles: in which works he admits the most trifling stories, and the most uncertain traditions. Some of his friends endeavoured to dissuade him from writing thus, by representing how greatly it would diminish the reputation he had acquired; but he was deaf to their expostulations. The verses he wrote, when he dedicated a silver pen to the Holy Virgin of Hall, are very remarkable, both on account of the eulogies he bestows on himself, and of the exorbitant worship he pays to the Virgin. By his last will, he left his gown, lined with fur, to the image of the same lady. We must not forget to observe, that Lipsius was supposed, by some, to have composed such works, only to persuade the world, that he was not so cold and indifferent, with regard to religion, as he found he was suspected to be; for, it had been said, that all religions, or none, were the same to him, and that he made no difference between Lutheranism, Calvinism, and Popery. But there seems no just ground for supposing this, since his conduct may be explained very well without it. It may naturally be resolved into the weak and unsteady state of his mind, unless we may suppose that every great scholar must needs think and act like a philosopher and man of sense, which, we presume, is very far from being the case.

But what appeared yet stranger in his behaviour, and was never forgiven him, is, that while he lived at Leyden, in an outward profession of the Reformed religion, he yet approved publicly the persecuting principles which were exerted, throughout all Europe, against the professors of it. What

Bayle

Byle has said of him, with regard to this point, may serve for a proper conclusion of the present article: "This man," *scilicet*, "having been ruined in his fortune by the wars in the Low Countries, fled to Leyden, where he found an honourable retreat, and was chosen a professor, making no scruple of outwardly abjuring the Popish religion. During his stay there, he published some pieces concerning government, in which he advanced, among other maxims, that no state ought to suffer a plurality of religions, nor shew any mercy towards those who disturbed the established worship, but pursue them with fire and sword, it being better that one member should perish rather than the whole body; '*Clementia non hic locus; ure, seca, ut membrorum potius aliquod quam totum corpus corrumpatur.*' This was very unhandsome in a person kindly entertained by a Protestant republic, which had newly reformed its religion; since it was loudly approving all the rigours of Philip II. and the duke of Alva. It was, besides, an excessive imprudence, an abominable impiety; since, on the one hand, it might be inferred from his book, that none but the Reformed religion ought to be tolerated in Holland; and, on the other, that the Pagans were very right in hanging all the preachers of the Gospel. He was attacked on this head by one Theodore Cornhert, who pressed him so closely, that he put him into the utmost perplexity. He was obliged, in his answer, to use many shifts and evasions; declaring, that these two words, *Ure* and *Sece*, were only terms borrowed from chirurgery, not literally to signify *fire* and *sword*, but only some smart and effectual remedy. All these evasions are to be met with in his treatise '*De una Religione.*' It is indeed the most wretched book he ever wrote, excepting the stories and silly poems, written in his old age, concerning some chapels of the Blessed Virgin: for, his understanding began about this time to decay, as formerly Pericles's, so far as to suffer himself to be tricked out, neck and arms, with amulets and old women's charms, and, being perfectly infatuated in favour of the Jesuits, to whom he gave himself up. When he found the wretched performance we are now speaking of likely to be censured in Holland, he sneaked away privately from Leyden."

LIRON (JOHN), a learned benedictine, and author of two very curious works. One was called "Bibliothèque des Auteurs Chartrains;" the other, "Les Aménités de la Critique." This latter is very interesting and important, and contains many valuable observations on ancient writers, sacred and profane. He published also "Les Singularités Historiques et Littéraires," consisting of anecdotes, facts, names,

names, and dates, which had escaped the compilers; a work of much curiosity as well as learning. He died in 1749.

LISLE (GUILLAUME DE), a great French geographer, was born at Paris in 1675. He began at eight or nine years of age to design maps, and his progress in this way was even rapid. In 1699, he first distinguished himself to the public by giving a map of the world, and other pieces, which procured him a place in the Academy of Sciences, 1702. He was afterwards chosen geographer to the king, with a pension; and not only so, but had the honour of teaching the king himself geography, for whose particular use he drew up several works. De Lisle's reputation was so extended, and so well established, that scarcely any history or travels were published without the embellishment of his maps. He was labouring a map of Malta for the abbé Vertot's history, when he was carried off by an apoplexy, in 1726. The name of this geographer was no less celebrated in foreign countries than in his own. Many sovereigns attempted to draw him from France, but in vain. The czar Peter, when at Paris upon his travels, went personally to see him, in order to communicate to him some remarks upon Muscovy; and still more, says Fontenelle, "to learn from him, better than he could any where else, the situation and extent of his own dominions."

LISLE (Sir GEORGE) was the son of a bookseller in London, had his military education in the Netherlands. He signalized himself upon many occasions in the civil wars, particularly at the last battle of Newbury; where, in the dusk of the evening, he led his men to the charge in his shirt, that his person might be the more conspicuous: the king, who was an eye-witness of his bravery, knighted him in the field of battle. He was one of those, who, in 1648, so obstinately defended Colchester. This brave man was ordered to be shot to death the same day the parliament-army entered the town. Being about to be executed, and thinking that the soldiers who were to dispatch him, stood at too great a distance, he desired them to come nearer: one of them said, "I warrant we shall hit you." He replied, with a smile, "Friends, I have been nearer you when you have missed me." He was executed Aug. 28, 1648.

LISLE (JOSEPH NICOLAS DE), a great astronomer, was born at Paris in 1688. He was the friend of Newton and Halley, both of whom held his learning and abilities in great esteem. He was a member of all the Academies in Europe. In 1726, he was invited to Russia, where he remained till 1747, during which period his labours in the different sciences of geography and astronomy were prodigious. Among the
numerous

numerous productions of his genius, the most important were his "Memoirs of the History of Astronomy." The memoirs of the Academy are full of his dissertations, yet he did not himself publish much. He died in 1768, at the age of 80. He was a man of unaffected piety, and the most amiable manners; and it is no mean argument in favour of Christianity, that they, who have investigated nature with the greatest assiduity and success, have been those more eminently distinguished by their belief of Revelation, and conformity to the duties it enjoins.

LISOLA (FRANCIS DE), eminent by his embassies, and his zealous attachment to the court of Vienna, born at Bezaupen in 1639. He was four years in England for the emperor Ferdinand III. and was afterwards envoy extraordinary at Madrid at the death of Philip IV. in 1665. He is the author of a work, intituled, "Bouclier d'Etat & de Justice," on the pretensions of Lewis XIV. which very much displeased the court of France. He died before the opening of the treaty at Nimeguen.

LISTER (MARTIN), an English physician, and natural philosopher, was born in Buckinghamshire [Y] about 1638, and educated under his great-uncle Sir Martin Lister, knight, physician in ordinary to Charles I. and president of the college of physicians. He was afterwards sent to St. John's college in Cambridge, where he took his first degree in arts in 1658; and was made fellow of his college by a mandate from Charles II. after his Restoration in 1660. He proceeded M. A. in 1662; and, applying himself closely to physic, travelled into France in 1668, to improve himself farther in that faculty. Returning home, he settled in 1670 at York, where he followed his profession many years with good repute. At the same time, he took all opportunities, which his business would permit, of prosecuting researches into the natural history and antiquities of the country; with which view he travelled into several parts of England, especially in the North.

As this study brought him into the acquaintance of Mr. Lloyd, keeper of the Ashmolean museum at Oxford, he enriched that storehouse with several altars, coins, and other antiquities, together with a great number of valuable natural curiosities. He also sent several observations and experiments, in various branches of natural philosophy, to the same friend; who communicating some of them to the Royal Society, our author was thereupon recommended, and elected a fellow. In 1684, resolving, by the advice of his friends, to remove

[Y] From the register of St. John's shire man, of which country his great-college; but Wood says he was a York-uncle was a native.

to London, he was created doctor of physic, by diploma, at Oxford; the chancellor himself recommending him, as a person of exemplary loyalty, of high esteem among the most eminent of his profession, of singular merit to that university in particular, by having enriched their museum and library with presents of valuable books, both printed and manuscript; and of general merit to the literary world by several learned books which he published. Soon after this, he was elected fellow of the college of physicians.

In 1698, he attended the earl of Portland in his embassy from king William to the court of France; and, having the pleasure to see a book he had published the preceding year, under the title of "*Synopsis Conchyliorum*," placed in the king's library, he presented that monarch with a second edition of the treatise, much improved, in 1699, not long after his return from Paris. Of this journey he had published an account, containing observations on the state and curiosities of that metropolis; which, as a trifling piece, was travestied by Dr. Wm. King, in another, intituled, "*A Journey to London*." In 1709, upon the indisposition of Dr. Hannes, he was made second physician in ordinary to queen Anne; in which post he continued to his death, Feb. 1711-12. Besides the books already mentioned, he published others: these are, 1. "*Historiæ Animalium Angliæ tres Tractatus, &c.* 1678." 2. "*John Gaedertius of Insects, &c.* 1682," 4to. 3. The same Book in Latin. 4. "*De Fontibus medicæ Angliæ, Ebor.* 1682." There is an account of most of these tracts in *Phil. Trans.* No. 139, 143, 144, and 166. 5. "*Exercitatio anatomica, in qua de Cochleis agitur, &c.* 1694," 8vo. 6. "*Cochlearum & Limacum Exercitatio anatomica; accedit e Variolis Exercitatio, 1695,*" 2 vol. 8vo. 7. "*Conchyliorum Bivalvium utriusque Aquæ Exercitatio anatom. tertia, &c.* 1696," 4to. 8. "*Exercitationes medicinales, &c.* 1697," 8vo.

LISTER (Sir MATTHEW) was physician to Anne of Denmark, and one of the physicians in ordinary to king Charles I. He was also president of the college in London, and one of the most eminent of his profession in the kingdom.

LITHGOW (WILLIAM), a Scotchman, born the latter end of the fifteenth century, whose sufferings by imprisonment and torture at Malaga, and whose travels on foot over Europe, Asia, and Africa, seem to raise him almost to the rank of a martyr and a hero, published an account of his peregrinations and adventures. Though the author deals much in the marvellous, the horrid accounts of the strange cruelties, of which, he tells us, he was the subject, have, however,

however, an air of truth. Soon after his arrival in England, from Malaga, he was carried to Thicobald's on a feather-bed, that king James might be an eye-witness of his martyred anatomy, by which he means his wretched body, mangled, and reduced to a skeleton. The whole court crowded to see him; and his majesty ordered him to be taken care of; and he was twice sent to Bath at his expence. By the king's command, he applied to Gondamor, the Spanish ambassador, for the recovery of the money and other things of value, which the governor of Malaga had taken from him, and for a thousand pounds for his support. He was promised a full reparation for the damages he had sustained; but the perfidious minister never performed his promise. When he was upon the point of leaving England, Lithgow upbraided him with the breach of his word, in the presence-chamber, before several gentlemen of the court. This occasioned their fighting upon the spot; and the ambassador, as the traveller oddly expressed it, had his fistula contrabanded with his fist. The unfortunate Lithgow, who was generally commended for his spirited behaviour, was sent to the Marshalsea, where he continued a prisoner nine months. At the conclusion of the octavo edition of his travels, he informs us, that in his three voyages his painful feet have traced over, besides passages of seas and rivers, thirty-six thousand and odd miles, which draweth near to twice the circumference of the whole earth. Here the marvellous seems to rise to the incredible; and to set him, in point of veracity, below Coryat, whom it is nevertheless certain that he far outwalked. His description of Ireland is whimsical and curious. This, together with the narrative of his sufferings, is reprinted in Morgan's "Phoenix Britannicus." His book is very scarce.

LITTLETON or LYTTLETON (THOMAS), the celebrated English judge, was descended of an ancient family, and born about the beginning of the fifteenth century at Frankley in Worcestershire. Having laid a proper foundation of learning at one of the universities, he removed to the Inner Temple; and, applying himself to the law, became very eminent in that profession. The first notice we have of his distinguishing himself therein is from his learned lectures on the statute of Westminster, "*de donis conditionalibus*," "of conditional gifts." He was afterwards made, by Henry VI. steward or judge of the court of the palace, or marshalsea of the king's household; and, in 1455, king's serjeant, in which capacity he went the Northern circuit as a judge of the assize. Upon the revolution of the crown, from the house of Lancaster to that of York, in Edward IV, our judge, who was now made sheriff of Worcestershire, received

a pardon from that prince; was continued in his post of king's serjeant, and also in that of justice of assize for the same circuit. This pardon passed in the second year of Edward IV; and, in the sixth, he was appointed one of the judges of the court of Common Pleas. The same year, 1466, he obtained a writ to the commissioners of the customs of London, Bristol, and Kingston upon Hull; to pay him a hundred and ten marks annually, for the better support of his dignity; a hundred and six shillings and eleven pence farthing, to furnish him with a furred robe; and six shillings and sixpence more, for another robe, called Linura. In 1473, he resided near St. Sepulchre's church, London, in a capital mansion, the property of the abbot of Leicester, which he held on lease at the yearly rent of 16s. In 1475, he was created, among others, knight of the Bath, to grace the solemnity of conferring that order upon the king's eldest son, then prince of Wales, afterwards Edward V. The judge continued in the favour and esteem of his sovereign and all others, for his great skill in the laws of England, till his death, which happened Aug. 23, 1481, in a good old age. He was honourably interred in the cathedral-church of Worcester, where a marble tomb, with his statue thereon, was erected to his memory; his picture was also placed in the church of Frankley; and another in that of Hales-Owen, where his descendants purchased a good estate. He married, and had three sons, William, Richard, and Thomas. Richard, being bred to the law, became eminent in that profession: it was for the use of this son, that our judge drew up his celebrated treatise on tenures, or titles, by which all estates were anciently held in England; this was written in the latter end of his life, and printed probably in 1477. The judge's third son, Thomas, was knighted by Henry VII. for taking Lambert Simnel, the pretended earl of Warwick. His eldest son and successor, Sir William Littleton, after living many years in great splendor at Frankley, died in 1508; and from this branch of the judge the famous lord Lyttelton of Frankley co. Worcest. who was created a baron of Great Britain, Nov. 1756, derived his pedigree.

LITTLETON (ADAM), a learned Englishman, was descended from an ancient family, and born Nov. 8, 1627, at Hales-Owen in Shropshire, of which place his father was minister. Being educated under Dr. Busby at Westminster-school, he was chosen thence student of Christ-church, Oxford, in 1647; but ejected by the parliament-visitors the next year. However, he became usher of Westminster-school soon after; and, in 1658, was made second master, having for some time in the interim taught school in other places, and,

and, after the Restoration, at Chelsea in Middlesex, of which church he was admitted rector in 1674. He was made prebendary of Westminster the same year; and had likewise a grant from Charles II. to succeed Dr. Busby in the mastership of that school, for which he was highly qualified. He had been some years before appointed king's chaplain, and, in 1670, accumulated his degrees in divinity, which was conferred upon him without taking any in arts, on account of his extraordinary merit; in the attestation whereof he brought letters from Henselman, bishop of London, recommending him to the university as a man eminently learned, of singular humanity, and sweetness of manners, blameless and religious life, and also for his exquisite genius and ready faculty in preaching. He was for some time sub-dean of Westminster; and, in 1687, licensed to the church of St. Botolph Aldersgate, which he held about four years, and then resigned it, possibly on account of some decay in his constitution.

He died June 30, 1694, aged 67 years, and was buried in his church at Chelsea, where there is a handsome monument, with an epitaph to his memory. He was an excellent philologist and grammarian; an indefatigable restorer of the Latin tongue, as appears from his Latin "Dictionary; and an excellent critic in the Greek, a "Lexicon," in which language he laboured much in compiling, but was prevented from finishing by death. He was also well skilled in the Oriental languages, and in Rabbinical learning; in prosecution of which he exhausted great part of his fortune, in purchasing books and manuscripts from all parts of Europe, Asia, and Africa. Some time before his death, he made a small essay towards facilitating the knowledge of the Hebrew, Chaldee, and Arabic tongues; which, if he had had time, he would have brought into a narrower compass. He was farther versed in the abstruse parts of the mathematics, and wrote a great many pieces concerning mystical numeration, which came into the hands of his brother-in-law Dr. Hoskin. He was extremely charitable, easy of access, communicative, affable, facetious in conversation, free from passion, of a strong constitution, and a venerable countenance. Besides his "Latin Dictionary," he published, 1. "Tragicomœdia Oxoniensis, a Latin Poem on the Parliament-Visitors, 1648," a single sheet, 4to. doubtful. 2. "Patorimericus, &c. 1653," 4to. Greek and Latin. 3. *Diatriba in octo Tractatus distributa*," &c. printed with the former. 4. "Elementa Religionis, five quatuor Capita catechetica totidem Linguis descripta, in Usum Scholarum, 1658," 8vo. to which is added, 5. "Complicatio Radicum in primæva Hebræorum Lingua." 6. "Solomon's Gate, or an Entrance

into the Church, &c. 1662," 8vo. Perhaps this title was taken from the North gate of Westminster-abbey, so called. 7. "Sixty-one Sermons, 1680," 8vo. 8. "A Sermon at a solemn Meeting of the Natives of the City and County of Worcester, in Bow-church, London, 24th of June, 1680," 4to. 9. "Preface to Cicero's Works, Lond. 1681," 2 vol. fol. 10. "A Translation of 'Selden's *Jani Anglorum Facies altera*,' with Notes, published under the Name of Redman Westcote, 1683," fol. With this were printed three other tracts of Selden, viz. his "Treatise of the Judicature of Parliaments, &c." "England's Epitomis." "Of the Disposition of Intestate's Goods." 11. "The Life of Themistocles, from the Greek," in the first vol. of Plutarch's lives, by several hands, 1687, 8vo. He also published, "Dissertatio epistolaris de Juramento Medicorum qui *ΟΡΧΟΣ* *ἡΠΠΟΚΡΑΤΟΥΣ* dicitur, &c." as also "A Latin Inscription, in Prose and Verse, intended for the Monument of the Fire of London, in Sept. 1666." This is printed at the end of his Dictionary; as is likewise an elegant epistle to Dr. Baldwin Hamey, M. D.

LITTLETON (EDWARD), LL. D. was educated upon the royal foundation at Eton-school, under the care of that learned and excellent master, Dr. Snape, who never failed, by proper culture and encouragement, to give a genius like our author's fair play, and brighten it into all possible perfection. His school-exercises were much admired; and, when his turn came, he was transplanted to King's College, Cambridge, in 1716, with equal applause. A talent for poetry seldom rests unemployed; it will break out, and shew itself upon some occasion or other. Our author had not been long at the university, before he diverted a school-fellow, whom he had left at Eton, with a humorous poem, wherein he describes his change of studies, and hints at the progress he had made in academical learning. This was followed by that celebrated one on a spider. And, as both these poems have surreptitiously crept into Miscellanies, in a very imperfect condition; and, though undoubtedly (as the author was very young when he wrote them) some of the lines might have been improved; yet, on the contrary, they have suffered in the attempt, and names have been introduced altogether unknown to the author. Dr. Morell gave a genuine copy of them [z], as transcribed by a gentleman, then at Eton-school, from the author's own writing; with such remains as could be found of a Pastoral Elegy, written about the

[z] These verses are inserted correctly in an edition of "Dodley's Poems," enriched with notes, 1782.

same time by Mr. Littleton, on the death of R. Banks, scholar of the same college. Whether, as our author says, his academical studies checked his poetical flights, and he rejected these trifles for the more solid entertainment of philosophy, is unknown, nothing more of this kind was met with. Dr. Morell found a poetical epistle sent from school to Penyllon Powney, esq; but, as this was written occasionally, and scarcely intelligible to any but those who were then at Eton, he has not printed it. In 1720, Mr. Littleton was recalled to Eton as an assistant in the school, in which office he was honoured and beloved by all the young gentlemen that came under his direction; and so esteemed by the provost and fellows, that, on the death of the Rev. Mr. Malsher, in 1727, they elected him into their society, and presented him to the living of Maple Derham in Oxfordshire. He then married Frances, one of the daughters of Barnham Goode, esq. an excellent lady. June 9, 1730, he was appointed chaplain in ordinary to their majesties, and in the same year took the degree of LL. D. at Cambridge. But, though an admired preacher and an excellent scholar, he seems to have been as little ambitious of appearing in print as the great Mr. Hales, formerly of the same college; not having printed any thing, that is known of, in his life time; and probably, like Hales too, never penned any thing till it was absolutely wanted. He died of a fever in 1734, and was buried in his own parish-church of Maple Derham, leaving behind him a widow and three daughters; for whose benefit, under the favour and encouragement of queen Caroline, his "Discourses" were first printed.

LIVIA (DRUSILLA), a noble Roman lady, the wife of Tiberius Claudius Nero, by whom she had the emperor Tiberius and Drusus Germanicus. Augustus, seeing her accidentally, became enamoured of her person, and married her, though at that time pregnant. She was a woman of eminent abilities, and of such insinuating address, that she prevailed on the emperor to adopt her children by Drusus. Her reputation is far from immaculate; for, she is accused of accomplishing the death of all the relations of Augustus: and, by some, even of accelerating the decease of her husband, that there might be no bar to the succession of her own son to the empire. Her son, for whom she became thus guilty, treated her with the basest ingratitude; nor did his cruelty end with the life of a mother whom he hated. He allowed no honours to be paid to her memory, and neglected to observe the accustomed decencies at her funeral.

LIVINEIUS or LIVINEUS (JOHN) was born at Dendermonde; but, having been educated at Ghent, whence his

family originally came, he took the surname of Gandensis. His mother was sister to the learned Levinus Torrentius, bishop of Antwerp. He studied polite literature at Cologne, and took afterwards a journey to Rome, where he visited the libraries, especially that of the Vatican. His skill in the Greek tongue gained him the friendship of the cardinals Sirlet and Carafa. He translated into Latin some of the works of the Greek fathers; and, if he had lived longer, would have translated more. He died at Antwerp in 1599, where he was chanter and canon.

LIVINGSTON (JOHN), a rigid presbyter of the church of Scotland, was born in 1603. In 1617, he was sent to the college of Glasgow, where he remained until he passed M. A. in 1621. After this, he exercised the ministry in various places, as occasion offered, till 1628, when he was, by the sentence of the General Assembly, sent to Ancrum in Teviot-dale. He was twice suspended by bp. Down, and was one of those who tendered the covenant to the king a little before he landed in Scotland. In 1663, as he would not subscribe or take the oath of allegiance, he was banished out of the kingdom, and retired into Holland, where he preached to the Scots' congregation at Rotterdam till his death, Aug. 9, 1672. His works are "Letters from Leith, 1663, to his Parishioners at Ancrum," "Memorable Characteristics of Divine Providence;" and a "Latin Translation of the Old Testament," not published.

LIVIUS (ANDRONICUS), a comic Latin poet, who flourished at Rome 240 years before the Christian æra. He was the first who turned the satyrical and Fescennine verses into the form of a regular play. He was the freed man of M. Livius Salinator, and tutor to his children. He appeared as an actor in his own plays, which, even in the time of Cicero, were become obsolete.

LIVIUS (TITUS), the best of the Roman historians, as he is called by Bayle, was born at Patavium, or Padua. There is a line in Martial,

"Censetur Apona Livio suo tellus;"

on the authority of which, some moderns have contended, that Aponus was the birth-place of our author; but it does not appear that any such town was then in being, Aponus being a celebrated fountain in the neighbourhood of Patavium; whence Martial, by poetic licence, here uses "Apona tellus" for Patavium itself. He was sprung from an illustrious family, which had given several consuls to Rome; yet was himself the most illustrious person of his family. We know
but

few circumstances of his life, none of the ancients having left any thing about it; and so reserved has he been with regard to himself, that we should be at a loss to determine the time when his history was written, if it were not for one passage which accidentally escaped him. He tells us there, that "the temple of Janus had been twice shut since the reign of Numa; once in the consulship of Manlius, after the first Punic war was ended; and again, in his own times, by Augustus Cæsar, after the battle of Actium." Now, as the temple of Janus was thrice shut by Augustus, and a second time in the year of Rome 730, Livy must needs have been employed upon his history between that year and the battle of Actium. It appears, however, hence, that he spent near twenty years upon it, since he carried it down to beyond 740.

He was then come to Rome, where he long resided; and some have supposed, for there is not any proof of it, that he was known to Augustus before, by certain philosophical dialogues, which he had dedicated to him. Seneca says nothing of the dedication, but mentions the dialogues, which he calls historical and philosophical; and also some books, written purposely on the subject of philosophy. Be this as it will, it is probable that he began his history as soon as he was settled at Rome; and he seems to have devoted himself so entirely to the great work he had undertaken as to be perfectly regardless of his own advancement. The tumults and distractions of Rome frequently obliged him to retire to Naples, not only that he might be less interrupted in the pursuit of his destined task, but also enjoy that retirement and tranquillity which he could not have at Rome, and which yet he seems to have much sought; for, he was greatly dissatisfied with the manners of his age, and tells us, that "he should reap this reward of his labour, in composing the Roman history, that it would take his attention from the present numerous evils, at least while he was employed upon the first and earliest ages."

He used to read parts of this history, while he was composing it, to Mæcenæ and Augustus; and the latter conceived so high an opinion of him, that he pitched upon him to superintend the education of his grandson Claudius, who was afterwards emperor. Suetonius relates, that Claudius, at the exhortation of Livy, composed several volumes of Roman history: he adds, indeed, that Sulpicius Flavius assisted him; otherwise we might reasonably wonder how so stupid a creature, as the emperor Claudius is represented to have been, should ever have been able to write history, or any thing else. After the death of Augustus, he returned to the place of his birth,

where he was received with all imaginable honour and respect; and there he died, in the fourth year of the reign of Tiberius, aged above seventy. Some say, he died on the same day with Ovid: it is certain, that he died the same year.

Scarcely any man was ever more honoured, alive as well as dead, than this historian. Pliny the younger relates that a gentleman travelled from Cales in the extremeſt parts of Spain, to ſee Livy; and, though Rome abounded with more ſtupendous and curious ſpectacles than any city in the world, yet he immediately returned; as if, after having ſeen Livy, nothing farther could be worthy of his notice. A monument was erected to this hiſtorian in the temple of Juno, where the monaſtery of St. Juſtina was afterwards founded. There, in 1413, was diſcovered the following epitaph upon Livy: “*Offa Titi Livii Patavini, omnium Mortalium Judicio digni, cujus prope invicto Calamo invicti Populi Romani Res geſtæ conſcriberentur:*” that is, “The Bones of Titus Livius of Patavium, a Man worthy to be approved by all Mankind, by whoſe almoſt invincible Pen the Acts and Exploits of the invincible Romans were written.” Theſe bones are ſaid to be preſerved with high reverence to this day, and are ſhewn by the Paduans as the moſt precious remains. In 1451, Alphonſus, king of Arragon, ſent his ambaffador, Anthony Panormita, to deſire of the citizens of Padua the bone of that arm with which this their famous countryman had written his hiſtory; and, obtaining it, cauſed it to be conveyed to Naples with the greateſt ceremony, as a moſt invaluable relic. He is ſaid to have recovered from an ill ſtate of health, by the pleaſure he found in reading this hiſtory; and therefore, out of gratitude, was induced to pay extraordinary honours to the memory of the writer. Panormita alſo, who was a native of Palermo in Sicily, and one of the ableſt men of the 15th century, ſold an eſtate to purchaſe this hiſtorian.

The hiſtory of Livy, like other great works of antiquity, is tranſmitted down to us exceedingly mutilated and imperfect. Its books were originally an hundred and forty-two, of which are extant only thirty-five. The epitomes of it, from which we learn their number, all remain, except thoſe of the 136th and 137th books; and many have been ready to curſe the epitomiſers, ſuppoſing them to have contributed not a little to the neglect firſt, and then to the loſs, of their originals. Lord Bolingbroke, ſpeaking of epitomiſers, ſays, that “They do neither honour to themſelves, nor good to mankind; for ſurely the abridger is in a form below the tranſlator; and the book, at leaſt the hiſtory, that wants to be

be abridged, does not deserve to be read. They have done anciently a great deal of hurt, by substituting many a bad book in the place of a good one; and by giving occasion to men, who contented themselves with extracts and abridgements, to neglect, and, through their neglect, to lose, the invaluable originals." Livy's books have been divided into decades, which some will have to have been done by Livy himself, because there is a preface to every decade; while others suppose it to be a modern contrivance, since nothing about it can be gathered from the ancients. The first decade, beginning with the foundation of Rome, is extant, and treats of the affairs of 460 years. The second decade is lost, the years of which are seventy-five. The third decade is extant, and contains the second Punic war, including eighteen years. It is reckoned the most excellent part of the history, as giving an account of a very long and sharp war, in which the Romans gained so many advantages, that no arms could afterwards withstand them. The fourth decade contains the Macedonian war against Philip, and the Asiatic war against Antiochus, which takes up the space of about twenty-three years. The five first books of the fifth decade were found, at Worms, by Simon Grynæus, in 1431, but are very defective; and the remainder of Livy's history, which reacheth to the death of Drusus in Germany, in 746, together with the second decade, are supplied by Freinshemius.

Never man perhaps was furnished with greater advantages for writing history than Livy. Besides his own great genius, which was in every respect admirably formed for the purpose, he was trained, as it were, in a city, at that time the empress of the world.

The encomiums bestowed upon Livy, by both ancients and moderns, are great and numerous. Quintilian speaks of him in the highest terms, and thinks that Herodotus need not take it ill to have Livy equalled with him. But the great probity, candour, and impartiality, are what have distinguished Livy above all historians, and very deservedly surely; for neither complaisance to the times, nor his particular connexions with the emperor, could restrain him from speaking well of Pompey, so well as to make Augustus call him a Pompeian. This we learn from Cremutius Cordus, in Tacitus, who relates also, much to the emperor's honour, that this gave no interruption to their friendship.

But, whatever elogies Livy may have received as an historian, he has not escaped censure as a writer. In the age wherein he lived, Asinius Pollio charged him with Patavinity, which Patavinity has been variously explained by various writers, but is generally supposed to relate to his style. The most
common

common opinion is, that this noble Roman, accustomed to the delicacy of the language spoken in the court of Augustus, could not bear with certain provincial idioms, which Livy, as a Paduan, used in divers places of his history. Pignorius is of another mind, and believes that this Patavinity regarded the orthography of certain words, wherein Livy used one letter for another, according to the custom of his country, writing “sibe” and “quase” for “fibi” and “quali;” which he attempts to prove by several ancient inscriptions. Chevreau maintains, that it does not concern the style but the principles of the historian: the Paduans, he says, preserved a long and constant inclination for a republic, and were therefore attached to Pompey; while Pollio, being of Cæsar’s party, was naturally led to fix upon Livy the sentiments of his countrymen, on account of his speaking well of Pompey. But we may reasonably wonder, that this point could ever have furnished occasion for such difference of opinions, when Quinctilian, who must needs be supposed to have known the true import of this Patavinity, has delivered himself in such explicit terms upon it. Speaking of the virtues and vices of style, he remarks, that Vettius had used Tuscan, Sabine, and Prænestine, words and phrases in his writings; for which, says he, he has been censured by Lucilius, as Livy has for his Patavinity by Pollio. “Taceo de Tuscis, & Sabinis, & Prænestinis quoque: nam ut eorum sermone utentem Vettium Lucilius insectatur, quemadmodum Pollio deprehendit in Livio Patavitatem; licet omnia Italica pro Romanis habeam.” Can it be doubted, after this, that the Patavinity of Livy relates to his language? Yet the learned Morhoff has written a very elaborate treatise to prove it.

Is it worth while to mention here the capricious and tyrannic humour of the emperor Caligula, who accused Livy of being a negligent and wordy writer, and resolved therefore to remove his works and statues out of all libraries, where he knew they were curiously preserved? or the same humour in Domitian, another prodigy of nature, who put to death Metius Pomposianus, because he made a collection of some orations of kings and generals out of Livy’s history? Pope Gregory the Great, also, would not suffer Livy in any Christian library, because of the Pagan superstition, where-with he abounded; but the same reason held good against all ancient authors; and, indeed, Gregory’s zeal was far from being levelled at Livy in particular, the pontiff having declared war against all human learning.

Though we know nothing of Livy’s family, yet we learn, from Quinctilian, that he had a son, to whom he addressed some excellent precepts in rhetoric. An ancient inscription

speaks

speaks also of one of his daughters, named Livia Quarta; the son, perhaps, that espoused the orator Lucius Mægius, whom Seneca commends, and observes, that the applauses he usually received from the public, in his harangues, were not so much on his own account as for the sake of his father-in-law.

Our author's history has been often published with and without the supplement of Fréminhemius. The best editions are, that of Gronovius, "cum Notis variorum & suis, Lugd. Bat. (1679)," 3 vol. 8vo; that of Le Clerc, at "Amsterdam, 1709," 10 vol. 12mo; and that of Crevier, at "Paris, 1735," 6 vol. 4to. These have the Supplements. Livy's history has been translated into almost all languages; and Lipenius assures us, that the Arabians have it entire in theirs. If this be true, it is a point worthy of the most diligent researches; for, certainly, Livy's history entire would be a valuable acquisition, in whatever language it might be found. A lately-discovered fragment of it was published, in 1773, by Dr. Bruns.

LLOYD (WILLIAM), a very learned English bishop, was originally of Welsh extraction, being grandson of David Lloyd of Henblas, in the isle of Anglesey; but he was born at Tilehurst, in Berkshire, in 1627, of which place his father, Mr. Richard Lloyd, was then vicar, and rector likewise of Sunning, in the same county. He took care himself to instruct his son in the rudiments of grammar and classical learning, by which means he came to understand Greek and Latin, and something of Hebrew, at eleven years of age; and was entered, in 1638, a student of Oriel-college in Oxford, whence, the following year, he was removed to a scholarship of Jesus-college. In 1642, he proceeded bachelor of arts, which, being completed by determination, he left the university, which was then garrisoned for the use of the king; but, after the surrender of it to the parliament, he returned, was chosen fellow of his college, and commenced master of arts in 1646. In the year of king Charles's murder, our author took deacon's orders from Dr. Skinner, bishop of Oxford, and afterwards became tutor to the children of Sir William Backhouse, of Swallowfield, in Berkshire. In 1654, upon the ejection of Dr. Pordage by the Presbyterian committee, he was presented to the rectory of Bradfield, in the same county, by Elias Ashmole, esq. patron of that living in right of his wife. Accordingly, he was examined by the triers, and passed with approbation; but designs being laid against him by Mr. Fowler and Mr. Ford, two ministers at Reading, who endeavoured to bring in Dr. Temple, pretending the advowson was in Sir Humphrey Forster, he chose

to resign his presentation to Mr. Ashmole, rather than undergo a contest with those busy men. In 1656, he was ordained priest by Dr. Brownrig, bishop of Exeter, and the same year went to Wadham-college, in Oxford, as governor to John Backhouse, esq. who was a gentleman-commoner there; with him he continued till 1659. Sept. 1660, he was incorporated master of arts at Cambridge; and, about the same time, made a prebendary of Rippon in Yorkshire. In 1666, he was appointed king's chaplain; and, in 1667 was collated to a prebend of Salisbury, having proceeded doctor of divinity at Oxford in the act preceding. In 1668, he was presented by the crown to the vicarage of St. Mary's in Reading; and, the same year, was installed archdeacon of Merioneth, in the church of Bangor, of which he was made dean in 1672. This year he obtained also a prebend in the church of St. Paul, London. In 1674, he became residentiary of Salisbury; and, in 1676, he succeeded Dr. Lamplugh, promoted to the see of Exeter, in the vicarage of St. Martin's in the Fields, Westminster; upon which occasion he resigned his prebend of St. Paul's.

Our author had shewn his zeal in several tracts against Popery, and, in the same spirit, he published, in 1677, "Considerations touching the true Way to suppress Popery in this Kingdom, &c." on occasion whereof is inserted an historical account of the Reformation here in England; but his design was misrepresented, and himself charged with favouring the Papists. The fact was thus: in this piece he proposed to tolerate such Papists as denied the Pope's infallibility, and his power to depose kings, excluding the rest; a method which had been put in practice both by queen Elizabeth and king James, with good success, in dividing, and so by degrees, ruining, the whole party. However, he was suspected of complying in it with the court; and the suspicion increased upon his being promoted to the bishopric of St. Asaph, in 1680; insomuch, that he thought it necessary to vindicate himself, as he did effectually, by shewing, that, at the very time he made the just-mentioned proposal, the Papists themselves were in great apprehension of the thing, as being the most likely to blast their hopes, and to preserve the nation from that ruin which they were then bringing upon it [A].

At

[A] Coleman at that time wrote to the pope's internuncio thus: "There is but one thing to be feared (whereof I have a great apprehension) that can hinder the success of our designs; which is, a division among the Catholics them-

selves; by propositions to the parliament to accord their conjunction to those that require it, on conditions prejudicial to the authority of the pope, and so to persecute the rest of them with more appearance of justice, and
ruin

At length the suspicion entirely vanished in James II's reign, upon his being one of the six prelates, who, with archbishop Sancroft, were committed to the Tower, in June 1688, for subscribing and presenting the famous petition to his majesty against distributing and publishing in all their churches the royal declaration for liberty of conscience. The issue of this affair is the subject of general history, and well known; and, about the end of the same year, our bishop, having concurred heartily in the Revolution, was made lord almoner to king William III. In 1692, he was translated to the see of Litchfield and Coventry, and thence to Worcester in 1699. In this bishopric he sat till the 91st year of his age, when, without losing the use of his understanding, he departed this life at Hartlebury-castle, August 30, 1717. He was buried in the church of Fladbury, near Evelham, of which his son was rector; where a monument is erected to his memory, with a long inscription, setting him forth as an excellent pattern of virtue and learning, of quick invention, firm memory, exquisite judgement, great candor, piety, and gravity; a faithful historian, accurate chronologer, and skilled in the Holy Scriptures to a miracle; very charitable, and diligent in a careful discharge of his episcopal office.

Besides the "Considerations, &c." mentioned above, the rest are, 1. "The late Apology in Behalf of Papists, reprinted and answered, in Behalf of the Royalists, 1667," 4to. 2. "A seasonable Discourse, shewing the Necessity of maintaining the established Religion in Opposition to Popery, 1673," 4to; there was a fifth edition that year. 3. "A reasonable Defence of the Seasonable Discourse, &c. 1674," 4to. These were answered by the earl of Castlemain. 4. "The Difference between the Church and the Court of Rome." 5. The following sermons: "A Sermon before the King, 1665." "At the funeral of Bishop Wilkins, 1673." "Before the King, 1674." "At the Funeral of Sir Edmundbury Godfrey, 1678." "At St. Martin's in the Fields, Nov. 5, 1679." "Before the King, Nov. 24, *ibid.*" "Before King William and Queen Mary, Nov. 5, 1689." "Before the King and Queen, 1690." 6. "A Letter to Dr. William Sherlock, in Vindication of that Part of Josephus's History,

ruin the one half of them more easily than the whole body at once." And cardinal Howard delivered it as their judgement at Rome. "Division of Catholics," says he, "will be the easiest way for Protestants to destroy them." Collection of letters set out by order of

the house of commons. There is a virulent satire upon him, on this occasion, in a poem called "Faction displayed," supposed to be written by the late W. Shippen, esq. many years a remarkable member of the house of commons.

which

which gives an Account of Jaddus the High Priest's submitting to Alexander the Great, 1691." 7. "A Discourse of God's Ways of disposing Kingdoms, 1691." 8. "The Pretences of the French Invasion examined, &c. 1693." 9. "A Dissertation upon Daniel's 70 Weeks," printed under his article in the General Dictionary, the substance inserted into the chronology of Sir Isaac Newton. 10. An Exposition of Daniel's Prophecy of 70 Weeks," left printed imperfect, and not published. 11. "A Letter upon the same Subject, printed in the 'Life of Dr. Humphrey Prideaux,' p. 288. edit 1758," 8vo. 12. "A System of Chronology," left imperfect, but out of it his chaplain, Benjamin Marshall, composed his "Chronological Tables," printed at Oxford, 1712, 1713. 13. "A Harmony of the Gospels," partly printed in 4to, but left imperfect. 14. "A Chronological Account of the Life of Pythagoras, &c. 1699." 15. He is supposed to have had a hand in a book published by his son at Oxford, 1700, in folio, intituled, "Series Chronologica Olympiadum Isthmiadum Nemiadum, &c." 16. He assisted Dr. Wilkins in his "Essay toward a real Character, &c." 17. He wrote some "Explications of some of the Prophecies in the Revelations." See Whiston's Essay on that book, and his life, p. 31. second edit. vol. i. 18. He added the Chronology, and many of the References and parallel Places, printed in most of the English Bibles, particularly in the editions in 4to. 19. He left a Bible interlined with notes in short hand, which was in the possession of Mr. Marshall, his chaplain, who married his relation.

LLOYD (ROBERT), M. A. son of Dr. Pierſon Lloyd, second master of Westminster-school [B], where Robert was educated, and whence he was admitted of Trinity-college, Cambridge, and took the degree of M. A. At the university, as at Westminster, he distinguished himself by his poetical genius and his irregularities. He was for some time employed as one of the ushers of Westminster-school, where he wrote his celebrated poem called "The Actor, 1760," which not only gave proofs of great judgement on his subject, but had also the merit of smooth versification and great strength of poetry. In the beginning of the poetical war, which, for some time, raged among the wits of this age, and to which the celebrated "Rosciad" sounded the first charge, Mr. Lloyd was suspected to be the author of that poem. But this he

[B] Afterwards chancellor of York, and portionist of Waddeston, Bucks; whose learning, judgement, and moderation, endeared him to all who partook of his instructions, during a

course of almost 50 years spent in the service of the public at Westminster-school. He had a pension from his majesty of 40*l.* which ceased with his life, Jan. 5, 1781.

humbly disowned, by an advertisement in the public papers; on which occasion the real author, Mr. Churchill, boldly stepped forth, and, in the same public manner, declared himself, and drew on that torrent of "Anti-Rosciadi," "Apologetes," "Morphiads," "Churchilliads," "Examiners," &c. which, for a long time, kept up the attention, and employed the genius, of the greatest part of the critical world. After Mr. Lloyd quitted his place of usher of Westminster-school, he relied entirely on his pen for subsistence; but, being of a thoughtless and extravagant disposition, he soon made himself liable to debt, which he was unable to answer. In consequence of this situation, he was confined in the Fleet-prison, where he depended for support almost wholly on the bounty and generosity of his friend Churchill, whose kindness to him continued undiminished during all his necessities. On the death of this liberal benefactor, Mr. Lloyd sunk into a state of despondency, which put an end to his existence Dec. 15, 1764, in less than a month after he was informed of the loss of Churchill. Mr. Wilkes says, that "Mr. Lloyd was mild and affable in private life, of gentle manners, and very engaging in conversation. He was an excellent scholar, and an easy natural poet. His peculiar excellence was the dressing up of an old thought in a new, neat, and trim, manner. He was contented to scamper round the foot of Parnassus on his little Welch poney, which seems never to have tired. He left the fury of the winged steed, and the daring heights of the sacred mountain, to the sublime genius of his friend Churchill." A partial collection of his poetical works was made by Dr. Kenrick, in two volumes 8vo, 1774; and a good imitation by him, from "The Spectator," may be seen in the seventh volume of the "Select Collection of Miscellaneous Poems, 1781," p. 223. He was also the author of "The Capricious Lovers," a comic opera, 1764, 8vo; and of four other dramatic works. His imitation of Theocritus, on the king's going to the house, deserves much praise.

LOBINEAU (GUY ALEXIS) was born at Rennes in 1683. He was distinguished as an historian, upon which subject he published many works, among which those best known are, "A History of Brittany," "A History of the Conquest of Spain by the Moors," "A History of Paris," and "A Translation of Polybius." He was a very good scholar, and translated many of the plays of Aristophanes; but these were not published. He died in 1727.

LOBO (JEROME), a jesuit of Lisbon, was sent on a mission to the Indies, and penetrated into Abyssinia, of which he published a very accurate and important account. This was
written

written in Portuguese, and was translated into French by the abbé le Grand. It is worthy of remark, that Lobo's book was the first essay of Dr. Johnson in literature, and he translated Le Grand's French version into English. Lobo, on his return from the Indies, was made rector of the college of Canabria, and died in 1678.

LOBO (RODRIGUEZ FRANCIS), a celebrated Portuguese poet. He was born at Leiric, a small town of Estramadura; and wrote, among other poems, a comedy called "Euphrosyne," which is a favourite poem among his countrymen. His "Poems" were published in folio in 1721.

LOCKART (ALEXANDER). He was born at Carnwath near Edinburgh, 1673, and brought up to the study of the law, in which he made an amazing progress. He was a member of the Scottish parliament at the time of the Union, and strongly opposed that measure. He afterwards became a partizan for the exiled family, and was sent to the court of St. Germain's, during the latter end of queen Anne's reign; but, failing in all his attempts to prevent the Hanoverian succession, he retired to his country house, where he wrote the "Memoirs of Scotland," published at London, 1714. He was killed in a duel 1732, aged 57.

LOCKE (JOHN), one of the greatest men that England ever produced, was descended from a genteel family in Somersetshire, once possessed of a handsome estate, but much impaired when it came into his hands from his father, who was bred to the law, and who followed it till the breaking out of the civil war under Charles I. when he entered into the parliament's service, and was made a captain. However, his son being born long before at Wrington near Bristol in 1632, he bred him up with great strictness in his infancy, and then sent him to Westminster-school. Hence he became student of Christ-church in Oxford in 1651, where he made a distinguished figure in polite literature; and, having taken both his degrees in arts in 1655 and 1658, he entered on the physic line, went through the usual courses preparatory to the practice, and got some business in the profession at Oxford. But his constitution not being able to bear much fatigue of this sort, he gladly embraced an offer, that was made to him, of going abroad in quality of secretary to Sir William Swan, who was appointed envoy to the elector of Brandenburg, and some other German princes, in 1664.

This employ continuing only for a year, he returned to Oxford, and was prosecuting his medical studies there, when an accident brought him acquainted with lord Ashley, afterwards earl of Shaftesbury, in 1666. His lordship being
advised

advised to drink the mineral waters at Aſhon, for an abſceſs in his breaſt, wrote to Dr. Thomas, a phyſician at Oxford, to procure a quantity of thoſe waters, to be ready at his coming there. Thomas, being called away by other buſineſs, eaſily prevailed with his friend Mr. Locke to undertake the affair; who, happening to employ a perſon that failed him, was obliged to wait upon his lordſhip on his arrival, to excuſe the diſappointment. Lord Aſhley, as his manner was, received him with great civility, and was ſatisfied with his apology; and, being much pleaſed with his converſation, detained him to ſupper, and engaged him to dinner the next day, and even to drink the waters, as he had ſome deſign of having more of his company, both this and the next ſummer of 1667; after which, he invited him to his houſe, and followed his advice in opening the abſceſs in his breaſt, which ſaved his life, though it never cloſed. That cure gave his lordſhip a great opinion of Locke's ſkill in phyſic; yet, upon a farther acquaintance, he regarded this as the leaſt of his qualifications. He advised him to turn his thoughts another way, and would not ſuffer him to praſtiſe phyſic out of his houſe, except among ſome of his particular friends. He urged him to apply himſelf to the ſtudy of political ſubjects, both eccleſiaſtical and civil. This advice proved very agreeable to Locke's temper; and he quickly made ſo conſiderable a progreſs in it, that he was conſulted by his patron upon all occaſions, who likewiſe introduced him into the acquaintance of the duke of Buckingham, the earl of Halifax, and ſome other of the moſt eminent perſons at that time. About 1669, he attended the counteſs of Northumberland into France, with her huſband; but, the earl dying at Turin, in May 1670, Mr. Locke, who was left in France to attend the counteſs, returned with her ladyſhip to England. On his return, he lived, as before, at lord Aſhley's, then chancellor of the exchequer who, having, jointly with ſome other lords, obtained a grant of Carolina, employed our author to draw up the fundamental conſtitutions of that province. He ſtill retained his ſtudent's place in Chriſt-church, whither he went occaſionally to reſide, for the ſake of books and ſtudy, as well as the air, that of London not agreeing with his conſtitution.

He had conceived an early diſguſt againſt the method of Ariſtotle, and had a particular averſion to the ſcholaeſtic diſputations. In this diſpoſition he read Des Cartes's philoſophy with pleaſure; but, upon mature conſideration, finding it wanted a proper ground-work in experiments, he reſolved to attempt ſomething in that way. Accordingly, having now got ſome leiſure, he began to form the plan of his "Eſſay

on Human Understanding" in 1671; but was hindered from making any great progress in it by other employment in the service of his patron, who, being created earl of Shaftesbury, and made lord-chancellor the following year, appointed him secretary of the presentations. He held this place till November 1673, when the great seal being taken from lord Shaftesbury, the secretary, who was privy to his most secret affairs, fell into disgrace also, and afterwards assisted in some pieces the earl procured to be published, to excite the nation to watch the Roman Catholics, and oppose their designs. However, his lordship being still at the board of trade, Locke also continued in his post of secretary to a commission from that board, which had been given him in June this year, and was worth 500*l.* per annum, and enjoyed it till Dec. 1674, when the commission was dissolved.

Feb. the 6th this year, he took his bachelor's degree in physic, at Oxford; and, the following summer, went to Montpelier, being inclinable to a consumption. This step was taken with the consent and advice of his patron [c], and he stayed here a considerable time. His thoughts were now chiefly employed upon his Essay; and, falling into the acquaintance of Mr. Herbert, afterwards earl of Pembroke, he communicated that design to him [d]. In the interim he did not neglect his profession; he was much esteemed by the faculty, especially by the celebrated Dr. Sydenham, whose method of practice he approved and followed [e]. In that spirit he wrote some Latin verses, which were prefixed to the "*Observationes Medicæ*," &c. which Sydenham published in 1676; and, in 1677, having left Montpelier, he wrote to Paris to Dr. Mapletost, another learned physician, and professor at Gresham-college, intimating, that, in case of a vacancy by that friend's marriage, he should be glad to succeed him.

He continued abroad till he was sent for by the earl of Shaftesbury in 1679, when his lordship was made president of Sir William Temple's council; but, being again disgraced and imprisoned in less than half a year, he had no opportunity of serving his client, who, however, remained firmly attached to him; and, when he fled into Holland, to avoid

[c] He had assisted his lordship a little before, in a piece, intitled, "A Letter from a Person of Quality, to his Friend in the Country, &c." printed in 1675.

[d] He dedicated both the Abstract, and the Essay itself, to this nobleman.

[e] See Sydenham's words in the

observations to Dr. Mapletost, who had turned them into elegant Latin: there are some letters of his to Dr. T. Molyneux, to the same purpose, wherein he explains his notion of acid and alkali, and other hypotheses in physic, admirably well. "Familiar Letters," p. 224, 225, 285, 286.

a prosecution for high treason, in 1682, he was followed by our author, who found it necessary, for his own safety, to continue abroad after his patron's death, with whom he was much suspected of being a confederate. This suspicion was strengthened by his keeping company with several malcontents at the Hague, especially one Robert Ferguson, who wrote some tracts against the government; so that, upon a supposition of factious and disloyal behaviour, he was removed from his student's place at Christ-church in 1684, by a special order from king Charles II. as visitor of the college. Locke thought this proceeding very injurious; and, on his return to England, after the Revolution, put in his claim to the studentship; but, that society rejecting his pretensions, he declined the offer of being admitted a supernumerary student. In the same spirit, when he was offered a pardon from James II. in 1685, by Sir William Penn, the famous quaker, who had known him at college, he rejected it, alleging, that, being guilty of no crime, he had no occasion for a pardon. In May, this year, the English envoy at the Hague demanded him to be delivered up by the States General, on suspicion of being concerned in the duke of Monmouth's invasion. Hereupon he lay concealed near twelve months, during which he spent his time in writing books[F], and chiefly his "Essay on Human Understanding." Towards the end of 1686, the just-mentioned suspicion being blown over, he appeared again in public. In 1687, he formed a weekly assembly at Amsterdam, with Limborch, Le Clerc, and others, for holding conferences upon subjects of learning; and, about the end of the year, finished his great work, the "Essay, &c." after upwards of nine years spent upon it. At the same time, he made an abridgement of it, which was translated into French by Le Clerc, and published in his "Bibliothèque Universelle" in 1688. This abridgement was apparently sent abroad to feel the pulse of the public; and, being found to please a great number of persons, so much as to raise a general desire of seeing the work itself, our author put that to press soon after [G] his arrival in England, whither he returned in the fleet which conveyed the princess of Orange to her husband, Feb. 1689.

As he was esteemed a sufferer for Revolution principles, he might easily have obtained a very considerable post; but

[F] Particularly in making abstracts of books, to be inserted in Le Clerc's "Bibliothèque Universelle;" he also inserted there his new method of a common-place-book, under the title of "Nouvelle Méthode de dresser des Recueils."

[G] It did not however come out till 1690. This was soon followed by several editions in folio and 8vo. The best is generally allowed to be the sixth in 3vo.

he contented himself with that of commissioner of appeals, worth 200*l* a year, which was procured for him by lord Mordaunt, afterwards earl of Monmouth, and next of Peterborough. About the same time, he was offered to go abroad in a public character; and it was left to his choice, whether he would be envoy at the court of the emperor, that of the elector of Brandenburg, or any other, where he thought the air most suitable to him; but he waved all these on account of the infirm state of his health, which disposed him gladly to accept another offer, that was made by Sir Francis Masham and his lady, of an apartment in their country-seat at Oates in Essex, about 25 miles from London. This place proved so agreeable to him in every respect, that it is no wonder he spent the greatest part of the remainder of his life at it. The air restored him, almost to a miracle, in a few hours after his return at any time from the town, quite spent and unable to support himself. Besides this happiness here, he found in lady Masham a friend and companion exactly to his heart's wish; a lady of contemplative and studious complexion, and particularly inured, from her infancy, to deep and refined speculations in theology, metaphysics, and morality. She was also so much devoted to Mr. Locke, that, to engage his residence there, she provided an apartment for him, of which he was wholly master; and took care that he should live in the family with as much ease as if the whole house had been his own. He had too the additional satisfaction of seeing this lady breed up her only son exactly upon the plan which he had laid down for the best method of education; and, what must needs please him still more, the success of it was such as seemed to give a sanction to his judgement in the choice of that method. In effect, it is to the advantage of this situation that he derived so much strength as to continue exerting those talents which the earl of Shaftesbury had observed to be in him for political subjects. Hence we find him writing in defence of the Revolution in one piece; and considering the great national concern at that time, the ill state of the silver coin, and proposing remedies for it in others. Hence he was made a commissioner of trade and plantations in 1695, which engaged him in the immediate business of the state; and, with regard to the church, he published a treatise the same year, to promote the scheme, which king William had much at heart, of a comprehension with the dissenters. This, however, drew him into one controversy, which was scarcely ended, when he entered into another in defence of his essay, which held till 1698; soon after which, the asthma, his constitutional disorder, increasing with his years, began to subdue him; and he became so infirm, that, in 1700, he resigned

resigned his seat at the board of trade, because he could no longer bear the air of London, sufficient for a regular attendance upon it.

After this resignation, he continued altogether at Oates, in which sweet retirement he employed the remaining last years of his life entirely in the study of the Holy Scriptures; and, by that study began to entertain a more noble and elevated idea of the Christian religion than he had before; so that, if strength enough had been left for new works, he would probably have written some, in order to have inspired others with this grand and sublime idea in all its extent. The summer before his death, he began to be very sensible of his approaching dissolution, but employed no physician, resting solely in his own skill. He often spoke of his departure, but always with great composure; and, seeing his legs begin to swell, he prepared to quit the world. As he was incapable for a considerable time of going to church, he thought proper to receive the sacrament at home; and, two of his friends communicating with him, as soon as the office was finished, he told the minister, "That he was in the sentiments of perfect charity towards all men, and of a sincere union with the church of Christ, under whatever name distinguished." He lived some months after this, which time was spent in acts of piety and devotion; and, the day before his death, lady Masham being alone with him, and sitting by his bed side, he exhorted her to regard this world only as a state of preparation for a better; adding, "That he had lived long enough, and thanked God for having passed his life so happily, but that his life appeared to him mere vanity." He left also a letter to be delivered, after his death, to his friend Anthony Collins, esq. concluding, "that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and the hopes of another."

He expired Oct. 28, 1704, in the 73d year of his age. His body was interred in the church of Oates, where there is a decent monument erected to his memory, with a Latin inscription written by himself. Mr. Peter Coste, who had known him long, and some few years before he died, lived with him as an amanuensis, published a paper 1705, intitled, "The Character of Mr. Locke," representing him in a very advantageous light, several particulars of which he retracted afterwards. This conduct of Coste's being highly disapproved by Des Maizeaux, he reprinted the character in some posthumous pieces of our author. But the highest élogium upon him was certainly that of the late queen Caroline, consort to George II. who erected a pavilion, in Richmond-park,

in honour of philosophy, where she placed our author's bust with Bacon, Newton, and Clarke, as the four principal English philosophers.

His works are, 1. "Three Letters upon Toleration;" the first, printed at London in 1689, was in Latin. 2. "A Register of the Changes of the Air observed at Oxford," inserted in Mr. Boyle's "General History of the Air, 1692," 8vo. 3. "New Method for a Common-Place Book, 1686." 4. "Essay concerning Human Understanding, 1690," fol. 5. "Two Treatises of Civil Government, &c. 1690," 8vo; again in 1694, and in 1698. A French translation at Amsterdam, and then in Geneva, in 1722. 6. "Some Considerations of the Consequences of lowering the Interest, and raising the Value, of Money, 1691," 8vo. and again in 1695. 7. Some observations on a printed paper, intituled, "For coining silver Money in England, &c." "Farther Observations concerning the raising the Value of Money, &c." 9. "Some Thoughts concerning Education, &c. 1693," 8vo. and again in 1694 and 1698; and again after his death, with great additions; and in French, intituled, "De l'Education des Enfants, Amster. 1695." 10. "The Reasonableness of Christianity, &c. 1695," 8vo. 11. "Vindication of the Reasonableness, &c. 1696," 8vo. 12. "A second Vindication, &c. 1696," 8vo. 13. "A Letter to the Bishop of Worcester, 1697," 8vo. 14. "Reply to the Bishop of Worcester, &c. 1697," 4to. 15. "Reply, in Answer to the Bishop's second Letter, 1698." 16. Posthumous Works of Mr. John Locke, viz. "Of the Conduct of the Understanding;" "An Examination of Malebranche's Opinion, &c." "A Discourse of Miracles;" "Part of a fourth Letter for Toleration;" "Memoirs relating to the Life of Anthony, first earl of Shaftesbury;" to which is added, his "New Method of a Common-Place Book, &c. 1706," 8vo. 17. "A Paraphrase and Notes on the Epistles of St. Paul, &c. in 1709," 4to. the paraphrases were first published separately in 1707, 4to. 18. "Some familiar Letters between Mr. Locke and several of his friends," 8vo. The chief are between W. Molyneux, esq. and Limborch the remonstrant. Our author's works were published together, 1714, in three volumes, folio. This collection contained all his works then in print. After this, there came out a collection of several pieces of Mr. John Locke, never before printed, or not extant in his works, 1730, 8vo. This collection was also inserted in the folio edition of his works, which have passed through several editions since. It contains the fundamental laws of Carolina: it had been printed before, but very incorrectly, in "State-Tracts, vol. I. 1689." "A Letter
from

from a Person of Quality to his Friend, &c." "Remarks upon some of Mr. Norris's Books;" wherein he asserts father Maitland's opinion of seeing all things in God "The Elements of Natural Philosophy." "Some Thoughts concerning Reading and Study for a Gentleman." "Several of Mr. Locke's familiar Letters." Lastly, "Rules of a Society which met once a week for their Improvement."

LOCKER (JOHN, Esq. F. S. A.), son of Stephen Locker, esq. or Lockier. (for that was the family name in the reign of Charles II. as appears by the signature of one of their ancestors in a lease in that reign). was of a gentleman's family in Middlesex, where they possessed a considerable property, which, it is said, they lost, as many others did, by their loyalty. He was bred at Merchant-Tailors school, whence he went to Merton-college, Oxford; after which he travelled abroad with his friend Mr. Twissleton, who was, we think, of the same college. He was entered at Gray's Inn, where he studied the law in the same chambers formerly occupied by his admired lord Bacon; and having been called to the bar, was afterwards clerk of the companies of leather-sellers and clock-makers, and a commissioner of Bankrupts. He married (the families being before related) Miss Elizabeth Stillingfleet, who was remarkable for her many excellent qualities as well as personal charms. She was grand-daughter to the eminent bishop of Worcester by his lordship's first wife; and sister to Benjamin Stillingfleet, esq. much distinguished by his ingenious writings and worthy character. By this lady, who died August 12, 1759, he had nine children, three of whom are now living, 1796: John, a worthy and respectable clergyman [A]; William, in the navy, lieutenant-governor of Greenwich-hospital; and a daughter Mary, unmarried. Mr. Locker is noticed by Dr. Johnson [B], in his Life of Addison, as eminent for curiosity and literature; as he is, by Dr. Ward, in his Lives of the Gretham professors, as a gentleman much esteemed for his knowledge of polite literature. He was remarkable for his skill in the Greek language, and attained the modern, which he could write very well, in a very extraordinary manner. Coming home late one evening, he was addressed in that language by a poor Greek, from the Archipelago, who had lost his way in the streets of London. Mr. Locker took him home, where he was maintained, we believe, for some time, by the kindness of himself and Dr. Mead; and, by this accidental circumstance, Mr. Locker acquired his knowledge of modern Greek. He almost adored

[A] Vicar of Kenton, co. Devon.

selected by Addison from the writings

[B] To whom Mr. Locker communicated a collection of examples

of Tillotson, with an intention of making an English Dictionary.

lord Bacon; and had collected, from original manuscripts and other papers, many curious things of his lordship's not mentioned by others, which it was his intention to publish, but his death prevented it; however, this fell into such good hands, that the public are now in possession of them, as is mentioned, in the last edition of lord Bacon's works, by Dr. Birch and Mr. Mallet, 1765. Mr. Locker also wrote the preface to Voltaire's *Life of Charles XII. of Sweden*, and translated the two first books; and Dr. Jebb the rest. He died, very much regretted, in May, 1760, not quite a year after the loss of his amiable lady, which it was thought accelerated his own death. They both were buried in St. Helen's church, Bishopsgate-street, London.

LOCKMAN (JOHN), secretary to the British herring-fishery. His poetical talents seem not very extensive, as the greatest part of what he has favoured the world with of that sort has been only a few songs, odes, &c. written on temporary subjects, and intended to receive the advantage of musical composition before they reached the public. Mr. Reed, however, found two pieces of the dramatic kind, both of them designed to be set to music, but only the second of them, he thinks, ever performed. They are intitled, 1. "*Rosalinda, a Musical Drama, 1740,*" 4to. 2. "*David's Lamentations, an Oratorio.*" Mr. Lockman had been concerned in several translations and compilations of very considerable works; particularly the "*General Dictionary,*" and "*Blainville's Travels;*" but, what is more to his praise, he was a man of the most scrupulous integrity. He died Feb. 2, 1771.

LOCKYER (NICOLAS), a non-conforming minister, a native of Somersetshire, was chaplain to Oliver Cromwell, and a frequent preacher before the parliament. He succeeded Fran. Rouse, in the provostship of Eton-college, in 1658, of which he was deprived soon after the Restoration, and was himself succeeded by Nicolas Monk, in 1660, the general's brother. He was afterwards ejected from St. Bennet's Sheer-hog, and Pancras, Soper-lane. In the reign of Charles I. he published "*England faithfully watched with her Wounds, or Christ sitting up with his Children in their swooning State; with the Sum of several Lectures painfully preached upon Colossians I. by N. Lockyer, M. A.*" 4to. The title of this book may serve as a specimen of the strain in which all his works are written. He had been the Protector's chaplain, and died 1684.

LODBROG (REGNER) was a celebrated warrior, poet, and pirate; reigned in Denmark about the beginning of the
ninth

16th century. His poems are the effects of the fanaticism of glory animated by religion.

LODGE (THOMAS, M. D.). The family, from which this gentleman was descended, had its residence in Lincolnshire, but whether the doctor himself was born there, seems not very easy to be ascertained. Langhaine and Jacob, and, after them, Whincop and Chetwood, who, in the general, are little more than copiers, ran into the mistake of giving this gentleman his education at the university of Cambridge; whereas Wood informs us, that it was at Oxford he was educated, where he made his first appearance about 1573, and was afterwards a scholar under the learned Dr. Hoby, of Trinity college. Here he made very considerable advances in learning, dedicated some time to the reading the poets of antiquity; and, having himself a turn to poetry, more especially of the satyrical kind, his genius soon rendered itself conspicuous in various compositions of that nature, and obtained him no inconsiderable reputation as a wit and poet. However, Mr. Lodge, being very sensible of the barrenness of the soil throughout the whole neighbourhood of Parnassus, and how seldom the study of poetry yields a competent provision to its professors, very prudently considered it as only an amusement for leisure-hours, and a relaxation from more important labours; and, therefore, after having taken one degree in arts, applied himself, with great assiduity, to the more profitable study of physic, for the improvement of which he went abroad; and, after staying a sufficient time at Avignon to be entitled to the degree of doctor in that university, returned, and, in the latter end of queen Elizabeth's reign, was incorporated in the university of Cambridge. He afterwards settled in London, where, by his skill and interest with the Roman Catholic party, in which persuasion, it is said, he was brought up, he met with good success, and came into great practice. In what year Dr. Lodge was born does not evidently appear; but he died in 1625, and had tributes paid to his memory by many of his contemporary poets, who have characterized him as a man of very considerable genius.

His dramatic works are, 1. "Wounds of Civil War, a Tragedy, 1594," 4to. 2. "Looking-Glass for London and England, a Tragi-Comedy, 1598:" (assisted by Robert Green.) Winstanly has named four more dramatic pieces, besides the first of the two above named, which he asserts to have been written by this author, in conjunction with Robert Green, 1. "Lady Alimony;" a Comedy. 2. "Laws of Nature," a Comedy. 3. "Liberalitie and Prodigalitie," a Comedy. 4. "Luminalia." But the three first of these, though

though they might be brought to agree in point of time, yet are all printed anonymously; and, as to the last, it was written on a particular occasion, and that not till two years after Dr. Lodge's death, and full thirty five after that of Robert Green.

LOGES (MARY BRUNEAU), one of the most illustrious women in France in the seventeenth century. She was zealous for the Reformed religion; and many domestic vexations only gave her an opportunity of shewing the piety and greatness of her mind. She died in 1641, and left nine children behind her by her husband Charles de Rechignevosin, lord Des Loges, some time gentleman in ordinary of the king's bed-chamber. She was highly esteemed not only by Malherbe and Balzac, and all the greatest wits, but also by the greatest princes, the king of Sweden, duke of Orleans, duke Weymar, &c.

LOHENSTEIN (DANIEL GASPARD DE), a learned and noble German, was born at Breslaw in 1635. He travelled through various parts of Europe, where he acquired the esteem and friendship of the most illustrious characters. He became a poet at a very early age, and perhaps was the first writer of regular dramatic poetry among his countrymen. He died in 1683.

LOIR (NICOLAS), a painter of good esteem, was a native of Paris, and son of an ingenious silversmith. He did not want either genius to invent, or art to execute; but, notwithstanding that, he excelled in nothing: there was neither delicacy nor elevation of thought in his works. He had indeed a good taste for design, and did every thing with propriety and ease; but, without giving himself time to digest his thoughts, he executed them as soon as they arose, frequently while he was in company and conversation. In this he had acquired a habit, which was much improved by a happy memory of what he had seen in Italy. He was never at a stand upon any subject, and performed equally well in figures, landscapes, architecture, and ornaments. There are a great many of his works in Paris, both public and private. He painted several galleries and apartments, and, among the rest, part of the palace of the Tuilleries. He died in 1679, aged fifty-five years, being then a professor in the academy of painting.

LOKMAN (surnamed the WISE), sometimes called Abre Anam, or father of Anam, a philosopher of great account among the Easterns, by birth an Abyssinian of Ethiopia or Nubia; and, being of those black slaves with thick lips and splay feet, who used to be carried and sold in divers countries, was sold among the Israelites, in the reigns of David and Solomon. According to the Arabians, he was the son of

Benera, son or grand-son of a sister or aunt of Job. Some say he worked as a carpenter, others as a tailor, while a third sort will have him to be a shepherd: however that be, he was certainly an extraordinary person; upon which account Mahomet inserted a chapter in the Koran, called after his name, in which he introduces God speaking thus: "We therefore bestowed wisdom on Lokman." He obtained eloquence also, in a great degree, from the same beneficent author; and we have an account of the particular manner in which he received these divine gifts: being one day asleep about noon, the angels saluted Lokman without making themselves visible, for which reason he made no answer. The angels continued in these terms: "We are the messengers of God, thy creator and ours; and he has sent us to declare to thee, that he will make thee a monarch, and his viceregent upon earth." Lokman replied, "If it is by an absolute command of God that I am to become such a one as you say, his will be done in all things; and I hope, if this should happen, that he will bestow on me all the grace necessary for enabling me to execute his commands faithfully: however, if he would grant me the liberty to chuse my condition of life, I had rather continue in my present state, and be kept from offending him; otherwise, all the grandeur and splendors of the world would be troublesome to me." This answer was so pleasing to God, that he immediately bestowed on him the gift of wisdom in an eminent degree; and he was able to instruct all men, by a multitude of maxims, sentences, and parables, every one of which is greater than the whole world in value.

This story is evidently in the same cast with that of Solomon, and was perhaps taken from it; and we find Lokman himself giving a different account of this perfection. Being seated in the midst of a number of people who were listening to him, a man of eminence among the Jews, seeing so great a crowd of auditors round him, asked him, "Whether he was not the black slave, who a little before looked after the sheep of a person he named?" To which Lokman assenting; "How has it been possible," continued the Jew, "for thee to attain so exalted a pitch of wisdom and virtue?" Lokman replied, "It was by the following means: by always speaking the truth, by keeping my word inviolably, and by never intermeddling in affairs that did not concern me." Accordingly, we find inscribed to him this apophthegm: "Be a learned man, disciple of the learned, or an auditor of the learned; at least, be a lover of knowledge, and desirous of improvement." He had not only consummate knowledge, but was equally good and virtuous. He was very silent, and applied

applied himself very intensely, as well to the contemplation of God, as the exercise of the love of God; insomuch, that it used to be said, "That God indulged him with his peculiar affection, because he had a great love for God." So much excellent worth could not always be held in slavery. His master giving him a bitter melon to eat, Lokman ate it all; when his master, surprised at his exact obedience, says, "How was it possible for you to eat so nauseous a fruit?" Lokman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty.

It is said that he lived three hundred years, and died in the age of the prophet Jonas. He was buried not far from Jerusalem; and his sepulchre was to be seen, not above a century ago, at Ramlah, a small town not far from Jerusalem, his remains being deposited near those of the seventy prophets, who were starved to death by the Jews, and all died in one day. He was of the Jewish religion, and some time served in the troops of king David, with whom he had been conversant in Palestine, and was greatly esteemed by that monarch. He is by many supposed to be the same with the *Æsop* of the Greeks, in whose language *Æsop* signifies the same with *Æthiops*. And, indeed, we find in the parables, proverbs, or apologues, of Lokman, in Arabic, many particulars that are seen in *Æsop's* fables, so that it is not easy to determine, whether the Greek or Arabian are the originals; however, it is certain, that this way of instructing by fables is more agreeable to the genius of the Oriental than to that of the Western nations; and Planudes also, in his fabulous *Life of Æsop*, borrowed a great many of his materials from the traditions he found in the East concerning Lokman, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another. Some pieces of his are extant [K].

There was another LOKMAN, of whom tradition relates, that the Adites, ancient Arabs, being afflicted with great drought, for refusing to hearken to God's prophet Hud, so that all their cattle perished, and themselves apprehended

[K] There was published at Paris, in 1724, a French translation by Gallard, of all the fables of Lokman, and of Bidpai, or Pilpay, a Bramin, or Indian philosopher. A great many

of these Eastern fables run into each other, like the *Metamorphoses* of Ovid; and the Arabian tales are formed upon the same plan.

the same fate, they sent this Lokman, with sixty others, to Mecca, to implore rain; which they not obtaining, Lokman, with some of his company, continued at Mecca, and thereby escaped destruction, giving rise to a tribe called the Latier Ad, who were afterwards changed into monkeys.

LOLLARD (WALTER), author of the religious sect called Lollards, was, as some say, an Englishman. It is certain he first broached his doctrine in Germany, about 1315; and, having preached with great zeal in Piedmont, went thence to England, where his disciples were first called Lollards. It is said, he maintained that Lucifer and his associates were condemned unjustly, and had not deserved the punishment inflicted on them, which rather was due to Michael and the good angels. He held also, that God did not punish faults committed upon earth; to which purpose, it was said, that a certain young woman of this sect being sentenced to the flames, and asked if she was a virgin; "I am a virgin," says she, "upon earth, but not under the earth." The Lollards denied the power and influence of the virgin Mary over Christ; taught that the mass, baptism, and extreme unction, were of no use or avail; they rejected the form of the penitential, and renounced all obedience both to the ecclesiastical and civil magistrates. Lollard was burnt for heresy, at Cologne, in 1322.

LOM (JOSSE VAN), an experienced and sagacious physician, born at Buren, about the year 1500. He exercised his profession principally at Tournay and Bruges, and died in 1562. He published various books in pure and elegant Latin on the subject of his particular branch of science, and was esteemed of at least equal ability with any of his contemporaries. His works were published at Amsterdam in 3 vol. 12mo.

LOMBARD (PETER), well known by the title of Master of the Sentences, was born at Novara, a town of Italy, in Lombardy, whence he took his surname; but, being bred at Paris, he distinguished himself so much in that university, that the canonry of Chartres was conferred upon him. He was some time tutor to Philip, son of king Lewis le Gros, and brother of Lewis the Young; and was so much esteemed by him, that, upon the vacancy of the bishopric of Paris, that noble personage, being only archdeacon of the said place, declined it for the sake of Lombard, who was accordingly advanced thereto about 1160, and died in 1164. He was interred in the church of Marcellus, in the suburb of that name, where his epitaph is still to be seen. His work of the Sentences is divided into four books, and commented upon
by

by William d'Auxerre, Albert le Grand, St. Thomas, St. Bonaventure, William Durand, Giles of Rome, Gabriel Major, Scot, Occam, Eftius, and several others. It is looked on as the source and origin of the scholastic theology in the Latin church. He left also commentaries on the Psalms and St. Paul's epistles.

LOMENIE (HENRY LOUIS, Count de Brienne), an unfortunate French nobleman, who, entering upon the career of fortune with the splendor of great connections, great talents, and great reputation, by suddenly losing his wife, was, by his grief, precipitated from all he had formerly enjoyed. A sort of derangement of mind which was apparent in his conduct, in consequence of his misfortune, obliged Louis XIV. to remove him from his office of secretary of state, and confine him in different places. In these he wrote various works of considerable merit, among which are, "Memoirs of his own Life;" "Satires and Odes," "An Account of his Travels;" various poetical compilations; and "Rules to be observed in writing French Poetry." He had more vivacity than judgement, more genius than true taste; but his books are esteemed, and his memory respected. He died in 1698.

LOMONOZOF, a celebrated Russian poet, the great refiner of his native tongue, was the son of a person who trafficked in fish at Kolmogori: he was born in 1711, and was fortunately taught to read; a rare instance for a person of so low a station in Russia. His natural genius for poetry was first kindled by the perusal of the Song of Solomon, done into verse by Polotski, whose rude compositions, perhaps scarcely superior to our version of the psalms by Sternhold and Hopkins, inspired him with such an irresistible passion for the Muses, that he fled from his father, who was desirous of compelling him to marry, and took refuge in the Kaikonospaski monastery at Moscow; there he had an opportunity of indulging his taste for letters, and of studying the Greek and Latin languages. In this seminary he made so considerable a progress in polite literature, as to be noticed and employed by the Imperial Academy of Sciences. In 1736, he was sent, at the expence of that society, to the university of Marburgh in Hesse Cassel, where he became a scholar of the celebrated Christian Wolf, under whom he studied universal grammar, rhetoric, and philosophy. He continued at Marburgh four years, during which time he applied himself, with indefatigable diligence, to chemistry, which he afterwards pursued, with still greater success, under the famous Henckel, at Freyberg in Saxony. In 1741, he returned into Russia; was chosen, in 1742, adjunct to the Imperial academy; and, in the ensuing year,

year, member of that society, and professor of chemistry. In 1763, he was appointed inspector of the seminary, then annexed to the academy; in 1764, he was gratified by the present emperor with the title of counsellor of state; and died April 4, that year, in the 54th year of his age. Lomonozof excelled in various kinds of composition; but his chief merit, by which he bears the first rank among the Russian writers, is derived from his practical compositions, the finest of which are his odes. The first was written in 1739, while he studied in Germany, upon the taking of Kotschin, a fortress of Crim Tattary, by marshal Munich. The odes of Lomonozof are greatly admired for originality of invention, sublimity of sentiment, and energy of language; and compensate for the rugged style, which, in some instances, have been imputed to them, by that spirit and fire, which are the principal characteristics in this species of composition. Pindar was his great model; and, if we may give credit to a person [L] well versed in the Russian tongue, he has succeeded in this daring attempt to imitate the Theban bard, without incurring the censure of Horace [M]. In this, as well as several other species of composition, he enriched his native language with various kinds of metre, and seems to have merited the appellation bestowed upon him of the Father of Russian Poetry. A brief recapitulation of the principal works of Lomonozof, which were printed in three volumes octavo, will serve to shew the versatility of his genius, and his extensive knowledge in various branches of literature.

The first volume, beside a preface on the advantages derived to the Russian tongue from the ecclesiastical writings, contains ten sacred and nineteen panegyric odes, and several occasional pieces of poetry. The second comprises "An Essay in Prose, on the Rules for Russian Poetry;" "Translation of a German Ode;" "Idylls;" "Tamira and Selim, a Tragedy;" "Demophoon, a Tragedy;" "Poetical Epistle on the Utility of Glass;" two cantos of an epic poem, intituled, "Peter the Great;" "A Congratulatory Copy of Verses;" "An Ode;" "Translation of Baptist Rousseau's Ode, *Sur le Bonheur*;" "Heads of a Course of Lectures on Natural Philosophy;" "Certain Passages translated in Verse and Prose, according to the Original from Cicero, Erasmus, Lucian, Ælian, Ammianus Marcellinus, Quintus Curtius, Homer, Virgil, Martial, Ovid, Horace, and Seneca;" which Russian translations were brought as examples in his Lectures upon Rhetoric;

[L] L'Evesque, who says of him, *æmulari*," &c. "L'Ode de "Lomonozof fit connoître aux Russes les véritables regles de l'harmonie." Le Pindare."

[M] "Pindarum quisquis studet Clerc.

lastly, "Description of the Comet which appeared in 1744." The third volume consists chiefly of "Speeches and Treatises read before the Academy;" "Panegyric on the Empress Elizabeth;" "on Peter the Great;" "Treatise on the Advantages of Chemistry;" "On the Phænomena of the Air occasioned by the electrical Fire;" with a Latin translation of the same; "On the Origin of Light, as a new Theory of Colours;" "Methods to determine with Precision the Course of a Vessel;" "On the Origin of Metals by the Means of Earthquakes;" "Latin Dissertation on Solidity and Fluidity;" "On the Transit of Venus in 1761," with a German translation.

Beside these various subjects, Lomonozof made no inconsiderable figure in history, having published two small works relative to that of his own country. The first, styled "Annals of the Russian Sovereigns," is a short chronology of the Russian monarchs; and the second is the "Ancient History of Russia, from the Origin of that Nation to the Death of the Great Duke Yaroslav I. in 1504;" a performance of great merit, as it illustrates the most difficult and obscure period in the annals of this country.

LONDE (FRANCIS RICHARD DE LA), a French poet of considerable reputation, was born at Caen in 1685. He was also respectable for his knowledge and successful investigation of the history of his country, whose antiquities he illustrated. He published various pieces, among which his Poetry is most in esteem.

LONG (JAMES LE), a learned priest of the Oratory, was born at Paris in 1665, and sent early to Malta, in order to be admitted among the clerks of St. John of Jerusalem. He was scarcely arrived, when the plague seized the island; and, meeting by accident a corpse that had died of it, he was refused admittance into his own lodgings, for fear of bringing infection. He escaped, however, this dreadful disorder, which ravaged the whole isle; and returned to Paris, where he was admitted into the congregation of the Oratory in 1686. After having been a professor in several colleges, he was chosen librarian of St. Honoré at Paris; and the labour he employed in improving and increasing this library is supposed to have brought a disorder upon him, which carried him off in 1721. He understood many languages; Greek, Hebrew, Chaldee, Italian, Spanish, Portuguese, and English. He was perfectly instructed in every thing that regarded letters, books, and printing. He was skilled in mathematics and philosophy; but is said to have had a singular dislike to poetry, eloquence, and what is called the belles lettres. His principal works are, 1. "Bibliotheca Sacra," printed, 1723, in 2 vols. folio. 2. "Bibliothèque

company of idle persons, or else with the ladies : but, after he had entirely left the monastic life, upon pretence of securing himself from the snares of his enemies, he lived in a very irregular manner. He was a fine genius, and had a great facility in writing ; and, till corrupted by the commerce of mean lewd women, he wrote pieces worthy of immortality. Though he did not spend much time and pains in composing, or revising what he had composed, frequently sending to the press the first exertions of his genius, yet Nature had given him so noble a vein of eloquence, which he had greatly improved by perusing the best authors, that his first thoughts were equal to the most laboured compositions [x]. Notwithstanding his great reputation, he used to speak modestly of himself ; but his works are tinged too strongly with envy, malice, and gall. He made but a mean figure in conversation ; and, when with persons of worth and distinction, would often retire to a corner of the room, and seem quite wrapt up in thought : never exerting his wit and humour, after his return from Germany, but when in the company of some mean women. Upon the whole, it is difficult to determine, whether vice or

[x] The titles of his works are as follow : " La Salicida ;" " La Sufania ;" " Il Giuseppe ;" " Il Santone ;" " L' Ambasciatore Invidiato," under the name of " Alcione ;" " Lupa ;" " La Pudicila Scherita ;" " La Rhetorica della putane ;" " Il Corriere Scaligaro ;" and the continuation of it ; " La Baccinata par le' An Barbarei ;" " Il Dialogo tradun soldati del Duca di Parma ;" " La disgracia del Conte d Olvarez ;" " La Rete di Vulcano ;" " L' Anima ;" " Vigilia 1 and 2 ;" and a letter written in his last imprisonment. The whole printed in two volumes, together with a piece inscribed to him, and intitled, " Divortio celeste ;" a French translation of which was printed at Amsterdam in 1696, being a most entertaining piece. " Jesus Christ," says he, " observing, that the church of Rome, his spouse, was become a prostitute to the lusts of many Roman pontiffs, and particularly to Urban VIII. resolves to cohabit no longer with an adulteress, but to divorce himself from her. However, in order to proceed with circumspection, and for an example to others, he resolves first to cause an exact enquiry to be made into the conduct of the spouse in question, and commissions St. Peter to descend upon earth for the purpose. Accordingly, Peter visits Lucca, Parma, Venice, and, lastly, the ecclesiastical state, and the city of Rome : whence,

having been an eye-witness to the abuses, and heard of the dissoluteness of the church, he returns to heaven ; and there, the complaints of Christ being fully proved, the divorce is solemnly pronounced. From this separation of Christ from his spouse, it follows, that no more lawful sons are born ; that is, men, sincerely good and holy : as, on the contrary, by the commerce in which she had been engaged with adulterers, there sprang a race of Christian bastards ; that is, hypocrites, among whom are included the Jesuits and others, who, under a specious appearance of sanctity, are the most wicked and perverse generation upon earth. Immediately upon the publication of this divorce, Luther, Calvin, and others, go and offer their respective churches to Christ as a spouse for him : but Christ, considering the injuries he had received from his Romish spouse, resolves to lead a life of celibacy, rather than marry among perfidious mortals." The whole is divided into three parts : the first treats of the dissolute practices of the adulterers ; the second, of the bastards of the church of Rome ; and the third, of the assemblies of the other churches at the nuptials of Christ : but the first book is only published. Mr. Monnoye denies Pallavicini to be the author of this piece, in notes in " Opuscula Colometau."

virtue was most predominant in his character. His death gave birth to a dialogue, intituled, "*Anima erranti di Ferrante Pallavicini; or, the wandering Ghost of Pallavicini.*" Besides his life at the head of his works in two volumes, there is another prefixed to the "*Divortio celeste,*" at Amsterdam in 1696.

PALLAVICINI (SFORZA), an eminent cardinal, was the son of the marquis Alexander Pallavicini and Frances Sforza, and born at Rome in 1607. Although the eldest son of his family, yet he chose the ecclesiastical life; and his conduct was so exemplarily regular, that he was early appointed one of those prelates who assist in the assemblies called congregations at Rome: these were, that "*del buon governo,*" of good government; and that "*del immunita ecclesiastica,*" of the immunities of the church. He was also received into the famous academy of humourists, among whom he often sat in quality of president. He was likewise governor of Jesi, and afterwards of Orvietto and Camerino, under Pope Urban VIII. But all these advantages did not hinder him from renouncing the world, and entering into the society of the Jesuits, where he was admitted in 1638. As soon as he had completed his noviciate, he taught philosophy, and then theology. At length Innocent X. nominated him to examine into divers matters relating to the pontificate, and Alexander VII. created him a cardinal in 1657. This pontiff was an old friend of Pallavicini, who had been serviceable to him, when he came to Rome with the name of Fabio Chigi. Pallavicini had even contributed to advance his temporal fortune, and had received him into the Academy of the humourists; in gratitude for which, Chigi addressed to him some verses, printed in his book, intituled, "*Philomathi Musæ juveniles.*" When Pallavicini obtained a place in the sacred college, he was also appointed at the same time examiner of the bishops; and he was afterwards a member of the congregation of the Holy Office, i. e. the Inquisition, and of that of the council, &c. His promotion to the cardinalate wrought no change in his manner of life, in which he observed a strict regularity even to the day of his death, which happened, 1667, in his 60th year.

He composed a "*History of the Council of Trent,*" in opposition to that by father Paul. The history is well written in Italian, and he has made good remarks upon it. His great fault is, that he expatiates too much upon the controversy; which, however, seems necessary to the design, he proposed to himself, of defacing the bad impressions which he thought might be made by Paul's history [F].

[F] We have also some other pieces of his composing; as, "*Trattato della Stile;*" "*Del Bene;*" "*Vindicatione Soc. Jes.*" &c.

PALSGRAVE (JOHN). This learned and ancient writer flourished in the reigns of Henry VII. and Henry VIII. He received his grammatical learning at London, where he was born. He studied logic and philosophy at Cambridge, at which university he resided till he had attained the degree of bachelor of arts; after which he went to Paris, where he spent several years in the study of philosophical and other learning, took the degree of master of arts, and acquired such excellence in the French tongue, that, in 1514, when a treaty of marriage was negotiated between Louis XII. king of France, and the princess Mary, sister of king Henry VIII. of England, Mr. Palsgrave was chosen to be her tutor in that language. But Louis XII. dying almost immediately after his marriage, Palsgrave attended his fair pupil back to England, where he taught the French language to many of the young nobility, obtained good church preferment, and was appointed by the king one of his chaplains in ordinary. In 1531, he settled at Oxford for some time, and the next year was incorporated master of arts in that university, as he had before been in that of Paris, and a few days after was admitted to the degree of bachelor of divinity. At this time he was highly esteemed for his learning; and, what is very remarkable, though an Englishman, he was the first author who reduced the French tongue under grammatical rules, or that had attempted to fix it to any kind of standard. This he undertook, and executed with great ingenuity and success, in a large work which he published in that language at London, intitled, "*L'Eclaircissement de la Langue François*," containing three books, in a thick folio, 1530, to which he has prefixed a large introduction in English; so that the French nation seems to stand indebted to our country originally for that universality which their language at present possesses, and on which they so greatly pride themselves. He translated into the English a Latin comedy called "*Acolastus*," written by one Will. Fullonius (an author then living at Hagen in Holland).

When Mr. Palsgrave was born, or to what age he lived, are particulars which we have not been able to trace; yet, from the concurrence of various facts, we cannot suppose him to have been much less than sixty years of age at the time of his publishing the above-mentioned translation, which was in the year 1540.

PAMELIUS (JAMES), a learned Fleming, was the son of Adolphus, counsellor of state to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and a good critic. Obtaining a canonry in the church of Bruges, he col-

lected a library, and formed a design of giving good editions of the fathers: but the civil wars obliged him to retire to St. Omer, of which place the bishop made him archdeacon. Some time after, Philip II. king of Spain named him to the provostship of St. Saviour at Utrecht, and after that to the bishopric of St. Omer: but, as he went to Brussels to take possession of it, he died at Mons in Hainault. His death happened in 1587. He was the author of some works, but is chiefly known for his critical labours upon "Tertullian and Cyprian;" of both which writers he published editions, and prefixed lives. "The commentaries of this author upon Tertullian," says Dupin, "are both learned and useful; but he digresses too much from his subject, and brings in things of no use to the understanding of his author:" and he passes much the same judgement of his labours upon Cyprian. All the later editors of these two fathers have spoken well of Pamelius, and have transcribed his best notes into their editions.

PANARD (CHARLES-FRANCIS), a French poet, born at Couville near Chartres in 1691; where he remained a long time in obscurity, upon some small employment. At length, the comedian Le Grand, having seen some of his pieces, went to find him out, and encouraged him; and Marmontel called him the Fontaine of the place. Panard had many qualities of Fontaine; the same disinterestedness, probity, sweetness and simplicity of manners. He knew, as well as any man, how to sharpen the point of an epigram; yet always levelled it at the vice, not the person. He had a philosophic temper, and lived contented with a little. He died at Paris in 1765; his works, under the title of "*Théâtre & Oeuvres diverses*," have been printed, 1763, in 4 vols. 12mo. They consist of Comedies, Comic Operas, Songs, and all the various kinds of smaller Poetry.

PANCIROLLUS (GUY), the son of Albert Pancirollus, a famous lawyer in his time, and descended from an illustrious family at Reggio, was born there in 1523. He learned Latin and Greek under Sebastian Carrado and Bassiano Lando, and made so speedy a proficiency in them, that his father thought him fit for the study of the law at fourteen. He taught him the first elements of that faculty himself; and Guy studied them incessantly under his father for three years, but without neglecting the belles lettres. He was afterwards sent into Italy, in order to complete his law-studies under the professors of that country. He went first to Ferrara; and, having there heard the lectures of Pascalo and Hyppolitus Riminaldi, passed thence to Pavia, where he had for his master the famous Andrew Aleist. Afterwards he was under Marianus Cocinus at Bologna, and Marcus Mantua and Julius Oradini at Padua.

Here

Here he finished his course, having spent seven years in it; during which he had distinguished himself in public disputations on several occasions: and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in 1547, while only a student, second professor of the Institutes in the university of Padua. This nomination obliged him to take a doctor's degree, which he received from the hands of Marcus Mantua. After he had filled this chair for seven years, he was advanced to the first of the Institutes in 1554, but did not sit long in this: for Matthew Gibraldi, second professor of the Roman law, dying in 1556, Pancirollus succeeded him, and held this post for fifteen years. At length he grew out of humour with the university, on account of some disrespect which he thought were shewn to him; and resolved to leave it upon the first occasion that offered. Such a one happened in 1571, when, upon the death of Aimon Craveta, first professor of the Roman law at Turin, Emanuel Phillbert duke of Savoy offered him that place, with a salary of a thousand pieces of gold, which Pancirollus gladly accepted: nor had he any reason to repent of his change; for the prince shewed him all imaginable respect, as did also his son Charles Emanuel, who augmented his appointments with a hundred pieces. The republic of Venice soon became sensible of the loss sustained by his departure, and were desirous to repair their fault, by naming him to the place of Cefalo, who died in 1580: but Pancirollus found himself too well seated at Turin, to give way to their application.

However, he was obliged to comply at last: for the air of Piedmont proved so noxious to him, that he lost one eye almost entirely, and was in danger of losing the other. The dread of such a disaster induced him to hearken to proposals that were made afresh to him in 1582; and a salary of a thousand ducats being offered to him, with the chair he had so much wished for, engaged him to return to a town he had quitted only out of chagrin. The duke of Savoy did his utmost to keep him, and for that purpose offered him a pension of fourteen hundred pieces of gold; but the fear of growing blind carried it against all other considerations. However, the city of Turin, willing to give him some marks of their esteem, at his departure, presented him with his freedom, accompanied with some pieces of silver plate. He returned then to Padua, where he professed the law a second time, till the year 1599; when he died, aged 76, having had his stipend augmented to the sum of twelve hundred ducats. He was interred at St. Justin in Padua, after funeral service had been performed for him in the church of St. Anthony; where Francis Vidua of

that university pronounced his funeral oration. His works are inserted below [G].

PANTÆNUS, a Stoic philosopher, born in Sicily, taught that philosophy in the reign of Commodus, from A. D. 180, in the famous school of Alexandria; where from the time of St. Mark, founder of that church, there had always been some divine, who explained the holy Scriptures. The Ethiopians having requested Demetrius, bishop of Alexandria, to send a proper person to instruct them in the Christian religion, he sent Pantænus; who gladly undertook the mission, and acquitted himself very worthily in it. It is said, that he found the Ethiopians already tinged with the verities of Christian faith, which had been declared to them by St. Bartholomew; and that he saw the gospel of St. Matthew in Hebrew, which had been left there by that apostle [H]. Pantænus, upon his return to Alexandria, continued to explain the sacred books under the reign of Severus and Antoninus Caracalla, and did more service to the church by his discourses than by his writings. However, he composed some "Commentaries" upon the Bible, which are lost. He first started the remark, which has been followed by all the interpreters of the prophecies since, "That they are often expressed in indefinite terms, and that the present tense is frequently used both for the preterite and future tenses." It is Theodoret who relates this. We may form a judgement of the manner in which Pantænus explained the Scriptures, by that which Clemens Alexandrinus, Origen, and all those have observed, who were trained up in the school of Alexandria. Their commentaries abound with allegories: they frequently leave the literal sense, and find almost every where some mystery or other; in the explaining of which, they usually shew more erudition than judgement.

PANVINIUS. See ONUPHRIUS.

PAPIAS, bishop of Hierapolis, a city of Phrygia in Asia Minor, near to Laodicea, was the disciple of St. John the Evangelist, or of another of that name; but Irenæus says positively, that he was the disciple of St. John the Evangelist;

[G] The titles of the principal are: "Notitia dignitatum tum orientis tum occidentis, ultra Arcadii Honorique tempora, et in eam Guidi Pancirolli Commentarium;" "De magistratibus municipalibus & corporibus artificum libellus," "De rebus perditis," "De quatuordecim regionibus urbis Romæ eamque edificiis, tam publicis quam privatis libellus;" "Thesaurus variarum lectionum utriusque juris in tres libros distributus, utriusque imperii, Consilia;" "De claris legum interpretibus;" "De

origine & auctoritate Jurisconsultorum;" "De Numismatis Antiqui;" "De Juris Antiquitate; &c." "Adolescentiæ Christianæ dicati ex Italico B. Guil. Baldefano Latine facti."

[H] St. Jerome says, that Pantænus brought it away with him, and that it was still to be seen in his time in the Alexandrian library: but this story is not generally credited, since no good reason can be given, why St. Bartholomew should leave a Hebrew book with the Ethiopians.

for

for Polycarpus was his disciple, and he says, Papias was Polycarpus's companion. Papias wrote five books, intituled, "The Explications of the Discourses of the Lord;" which were extant in the time of Trithemius. But now there are only some fragments of them left in ancient and modern authors. He made way for the opinion several of the Antients held touching the temporal reign of Christ, who they supposed would come upon earth a thousand years before the day of judgement, to gather together the Elect, after the Resurrection, into the city of Jerusalem, and let them there enjoy all imaginable pleasure for those thousand years. Irenæus, who was of the same judgement, relates a fragment he took out of Papias's Fourth Book, where he endeavours to prove that opinion from a passage in Isaiah; and Eusebius, after having quoted a passage taken out of Papias's Preface, adds, "That that author relates divers things which he pretended he had by unwritten tradition; such as were the last instructions of our Lord Christ, which are not set down by the Evangelists, and some other fabulous histories, amongst which number his opinion ought to be placed touching the personal reign of Christ upon earth after the Resurrection. "The occasion of his falling into that error," says Eusebius again, "was his misunderstanding of the discourses and instructions of the Apostles, as not thinking that those sort of expressions ought to bear a mystical sense; and that the Apostles had them only for illustrations, for he was a man of a mean genius, as his books manifest, which yet was the occasion that several of the Antients, and, among the rest, Irenæus, maintained his opinion by the authority of Papias."

PAPIN (ISAAC), some time a minister of the church of England, and afterwards reconciled to that of Rome, was the author of some pieces which made a great noise in the 17th century, and published an account of his own life; in which he tells us, he was born at Blois in 1657, and descended from a family of the Reformed religion. He passed through his studies in divinity at Geneva. That university was then divided into two parties upon the subject of Grace, called "Particularists" and "Universalists," of which the former were the most numerous and the most powerful. The Universalists desired nothing more than a toleration; and M. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earnestly to grant that favour. But Turretin gave little heed to it; and M. de Maratiz, professor at Groning, who had disputed the point warmly against Mr. Daille, opposed it zealously; and supported his opinion by the authority of those synods who had determined for intolercancy. There happened also another dispute upon the

same subject, which occasioned Papin to make several reflections. M. Pajon, who was his uncle, admitted the doctrine of efficacious grace, but explained it in a different manner from the Reformed in general, and Jurieu in particular; and though the synod of Anjou in 1667, after many long debates upon the matter, dismissed Pajon, with leave to continue his lectures at Saumur, yet his interest there was none of the strongest; so that his nephew, who was a student in that university in 1633, was pressed to condemn the doctrine, which was branded with the appellation of Pajonism. Papin declared, that his conscience would not allow him to subscribe to the condemnation of either party; whereupon the university refused to give him a testimonial in the usual form. All these disagreeable incidents put him out of humour with the authors of them, and brought him to view the Roman Catholic religion with less dislike than before. In this disposition he wrote a treatise, intituled, "The Faith reduced to its just Bounds;" wherein he maintained, that, as the Papists professed that they embraced the doctrine of the holy Scriptures, they ought to be tolerated by the most zealous Protestants. He also wrote several letters to the reformed of Bourdeaux, to persuade them that they might be saved in the Romish church, to which they were reconciled.

This work, as might be expected, drew upon him a great party among the Protestants; to avoid whose fury, he crossed the water to England, in 1686, where James II. was endeavouring to re-establish Popery. There he received deacon's and priest's orders, from the hands of Turner, bishop of Ely; and, in 1687, published a book against Jurieu. This exasperated that minister so much, that, when he knew Papin was attempting to obtain some employ as a professor in Germany, he dispersed letters every where in order to defeat his applications; and, though he procured a preacher's place at Ham-burgh, Jurieu found means to get him dismissed in a few months. About this time his "Faith reduced to just Bounds" coming into the hands of Bayle, that writer added some pages to it, and printed it: but the piece was ascribed by Jurieu to our author, who did not disavow the principal maxims laid down in it, which were condemned in a synod. Mean while, an offer being made him of a professor's chair in the church of the French refugees at Dantzick, he accepted it: but after some time, it being proposed to him to conform to the synodical decrees of the Walloon churches in the United Provinces, and to subscribe them, he refused to comply; because there were some opinions asserted in those decrees which he could not assent to, particularly that doctrine which maintained that Christ died only for the elect. Those who had invited him to Dantzic, were

were highly offended at his refusal ; and he was ordered to depart, as soon as he had completed the half year of his preaching, which had been contracted for. He was dismissed in 1689, and not long after embraced the Roman Catholic religion ; putting his abjuration into the hands of Bossuet, bishop of Meaux, Nov. 15, 1690.

Upon this change, Jurieu wrote a pastoral letter to those of the Reformed religion at Paris, Orleans, and Blois ; in which he pretended that Papin had always looked upon all religions as indifferent, and in that spirit had returned to the Roman church. In answer to this letter, Papin drew up a treatise, "*of the Toleration of the Protestants, and of the Authority of the Church*." The piece, being approved by the bishop of Meaux, was printed in 1692 : the author afterwards changed its title, which was a little equivocal, and made some additions to it ; but, while he was employed in making collections to complete it farther, and finish other books upon the same subject, he died at Paris the 19th of June 1709. His widow, who also embraced the Roman Catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719, 12mo. M. Pajon of the Oratory, his relation, published all his "*Theological works, 1723,*" in 3 vols. 12mo : they are all in French, and very solidly written.

PAPINIAN, a celebrated lawyer in the third century, who was advocate of the treasury or exchequer, and afterwards præfectus-prætorio under the emperor Severus. This Emperor had so high an opinion of his worth, that at his death he recommended his sons Caracalla and Geta to his care : but the first, having murdered his brother, enjoined Papinian to compose a discourse, to excuse the murder to the senate and people. Papinian could not be prevailed on to comply with this : but on the contrary answered boldly, that it was easier to commit a parricide than to excuse it ; and to accuse an innocent person, after taking away his life, was a second parricide. Caracalla was so much enraged at this answer, that he ordered the lawyer to lose his head, which he accordingly did, in 212, aged 37 ; and the inhumanity was carried so far, as to drag his body through the streets of Rome. He had a great number of disciples, and composed several works : among those, twenty-seven books of "*Questions in the Law ;*" nineteen books of "*Responses or Opinions ;*" two of "*Definitions ;*" two others upon "*Adultery ;*" and a single book upon the "*Laws of Ediles.*" His reputation was so great, that he is called "*the honour of jurisprudence, and the treasure of the laws.*"

I N D E X

TO THE

ELEVENTH VOLUME.

	Page		Page
M OLINÆUS, Carolus ;		Montague, Edward	35
or Charles du Moulin	1	——— lady Mary Wortley	ib.
——— Peter du Moulin	ib.	——— Edward Wortley	36
Molinet, John	4	Montaigne, Michael de	37
——— Claud du	ib.	Montalbani, Ovid	39
Molinos, Michael	ib.	Montanus,	ib.
Molles, Daniel William	ib.	——— Benedict Aries	41
Moller, John	ib.	——— John Baptist	42
Molloy, Charles	5	Montarrago, Mascarenhas	43
Molo	ib.	Montausier, Julie, duchess de	ib.
Molfa, Francis Maria	ib.	Montbelliard, Rhilibert Gue-	
——— Tarquina	6	neau de	ib.
Molyneux, William	8	Montecuculi, Raynard de	ib.
——— Samuel	12	Monte Mayer, George de	44
——— Sir William	ib.	Montenault, Charles Philip	ib.
Mombritius, Minimus	ib.	Montespan, Madam de	ib.
Monamy, Peter	ib.	Montesquieu, Charles de Se-	
Monantheuil, Henry de	13	condat	47
Monardes, Nicolas	ib.	Montezuma,	52
Monceaux, Francis de	ib.	Montfaucon, Bernard de	53
Monconus, Balthasar de	ib.	Montfort, Simon	54
Monerif, Francis Augustin		Montgaillard, Bernard de	ib.
Paradise de	14	Montgeron, Louis Basile	
Mongault, Nicolas Hubert	ib.	Carre de	56
Monk, George	15	Montgomery, Gabriel de	ib.
Monk, the hon. Mrs.	20	Montgon, Charles Alexander	57
Monnoye, Bernard de la	21	Monti, Joseph	ib.
Monnoyer, John Baptist	23	Monjosieu, Louis de	ib.
Monro, Alexander	ib.	Montmaur, Peter de	ib.
——— John	24	Montmorency, Anne de	59
——— Alexander, D. D.	28	——— Charles de	60
Monfon, Sir William	ib.	Montrose, James Graham,	
Montague, Dr. Richard	30	Marquis of	ib.
——— Charles	32	Moore, Philip	61
		Moore,	

	Page		Page
Moore, Sir James	61	Mosheim, John Laurence	115
—— Robert	62	Mosé, Dr. Robert	116
Morabin, James	ib.	Mothe le Vayer, Francis	
Morales, Ambrose	63	de la	117
Morant, Philip	ib.	—— de Boutigni	120
Morata, Olympia Fulvia	64	Motte, Antone Houdart de la	ib.
Mordaunt, Charles	66	Motteux, Peter Anthony	121
More, Sir Thomas	68	Motteville, Frances Bertrand,	
—— Dr. Henry	76	madame de	122
—— Alexander	79	Mottley, John	123
—— Dr. John	81	Moucheron, Isaac	125
—— St. Antonio	ib.	Moufet, Thomas	ib.
Moreau, James	84	Moulin, Peter du	126
Moreelse, Paul	ib.	—— Peter du (son)	ib.
Morel	ib.	—— Gabriel du	ib.
—— Andreas	ib.	Mountfort, William	ib.
Morely, Lord	86	Mouret, John Joseph	129
Moreri, Lewis	ib.	Mourges, Matthew de	ib.
Mores, Edward Rowe	87	—— Michael	ib.
Morett,	91	Mouvans, Paul Richard	ib.
Morgagni, John Baptist	ib.	Moyle, Walter	ib.
Morgues, Matthew de	92	Moyse, Henry	132
Morhof, Daniel George	93	Muet, Peter le	133
Morice, Sir William	94	Muggleton, Lodowick	ib.
Morillo, Bartholomew	95	Muis, Simon de	ib.
Morin, John Baptist	ib.	Muller, John	ib.
—— John	98	—— John	134
—— Simon	99	Mummus, Lucius	ib.
—— Stephen	101	Muncer, Thomas	ib.
—— Henry	102	Muncker, Thomas	ib.
—— Peter	ib.	Munday, Anthony	ib.
—— Lewis	ib.	Mundinus	135
—— John	ib.	Munich, Burchard Christo-	
Moriniere, Andrian Claude		pher	ib.
le Fort de la	ib.	Munnicks, John	136
Morison, Robert	ib.	Munster, Sebastian	ib.
Morisor, Claude Bartho-		Munting, Abraham	137
lomew	103	Muratori, Lewis Anthony	ib.
Morelaud, Samuel	104	Muretus, Marc Anthony	138
Morley, Dr. George	ib.	Murillo, Bartholomy	141
Morlin, Joachim	106	Murray, James	142
Mornac, Anthony	107	—— James	ib.
Mornay, Philip de	ib.	—— James, earl of	ib.
Mortimer, John Hamilton	110	—— William	ib.
Morton, Thomas	112	—— William, earl of	
—— James, earl of	114	Mansfield	143
—— William	ib.	Musa, Antonius	149
Moschopulus, Emanuel	ib.	Musæus	ib.
—— Manuel	ib.	Muschenbrock, Peter de	150
Motchus and Bion	115	Musculus, Wolfgangus	ib.
Moses, Mendelshon	ib.	—— Andrew	152
—— Miconti	ib.	Musgrave, Dr. William	153
		Musius,	

	Page		Page
Mafius, Cornelius	154	Neri, Philip de	193
Mafius, Albertus	ib.	Nero, Claudius Domitius	ib.
Mullo, Cornelius	ib.	Cæfar	ib.
Mafurus, Marcus	ib.	Nerva, Cocceius	194
Matias, Jeremy	155	Nesbit, Thomas	ib.
Mucius, Cælius	ib.	Nellor	ib.
Hubric	156	Netfcher, Gaspard	196
Murepius, Nicolas	ib.	Neve, Timothy	197
Myfon	ib.	Newcomb, Thomas	198
		Newton, John	199
N.		Sir Ifaac	200
Nævius, Cneius	157	Richard	216
Nahum	ib.	Thomas, Bp.	220
Nalton, James	ib.	Thomas	222
Nani, John Baptift	ib.	Nicaife, Claude	ib.
Nannius, Peter	159	Nicander	223
Nantueil, Robert	ib.	Nicaufis	225
Naogeorgus, Thomas	161	Nicephorus, Gregoras	ib.
Napier, or Neper, John	ib.	Califtus	226
Nares, James	162	Blemmidas	ib.
Nafh, Richard	165	Niceron, John Francis	227
Thomas	173	John Peter	ib.
Nathan, Ifaac	ib.	Nicetas, David	229
Nattier, John Marc	ib.	Serron	ib.
Laurence	ib.	Arhominates	ib.
Navagiero, Andrew	174	Nicholas, Abraham	230
Navagero, Bernard	ib.	Nichols, William	ib.
Navaretta, Ferdinand	ib.	Nicholls, Frank	233
Balthafar	ib.	Nicolas	ib.
Naude, Gabriel	ib.	Nicole, John	234
Philip	177	Claude	ib.
Nayler, James	ib.	Peter	235
Neander, Michael	180	Nicolfon, William	236
Nearchus	181	Nicon	238
Necho	ib.	Nicot, John	239
Neckam, Alexander	ib.	Nicuhoft, John de	ib.
Nectarius	ib.	Nieuwentyt, Bernard	ib.
Needham, Marchamont	ib.	Niger, C. Pefcennius	ib.
John Tuberville	184	Juftus	240
Needler, Benjamin	185	Nigidus Figulus, Publius	ib.
Thomas	ib.	Niphus, Auguftin	242
Neefs, Peter	ib.	Nisbet, Sir John	ib.
Nehemiah	ib.	Nizolius, Marius	243
Nelfon, Robert	186	Noailles, Louis Antony de	ib.
Valentine	190	Noldius, Chriftian	246
Nemefianus, Aærelius		Noilet, John Anthony	ib.
Olympius	191	Nollkins, Jofeph Francis	247
Nemefius	ib.	Nonius, Marcellus	ib.
Nemours, Mari d'Orleans	192	Nonnius, Lewis	ib.
Nennius	ib.	Peter	248
Nepos, Cornelius	ib.	Panoplites	ib.
		Noodt, Gerard	249
		Nordbery	

	Page		Page
Nordbery, J. A.	251	Oldcastle, Sir John	301
Norden, Frederic Lewis	ib.	Oldenburg, Henry	303
—— John	253	Oldenburgen, Philip Andrew	305
Nores, Jafon de	254	Olderman, John	ib.
Norgate, Edward	ib.	Oldfield, Anne	ib.
Noris, Henry	ib.	Oldham, John	307
Norris, John	256	Oldmixon, William	310
—— John	258	Oldys, William	311
North, Francis, lord		Olearius, Godfrey	316
Guildford	ib.	—— Godfrey (son)	317
—— Dr. John	262	—— Adam	ib.
—— George	263	Olen	318
—— Frederic, earl of		Oliva, Alexander	ib.
Guildford	265	——, John	ib.
Norton, Thomas	ib.	Oliver, Peter	319
—— John	ib.	—— of Malmesbury	320
Nostradamus, Michel	266	—— William	ib.
Novat, or Novatus	269	Olivet, Joseph	ib.
Novitian	270	Oliveyra, Chevalier Francis de	ib.
Noue, Francis de la	271	Olybrius, Flavius Anicius	321
Nowel, Alexander	ib.	Olympiodorus	ib.
Noy, William	ib.	Oizoffski, Andrew	322
Nuck, Anthony	273	Onesicritus	323
Nye, Philip	ib.	Onkelos	ib.
—— Nathanael	276	Onomocritus	325
		Onofander	ib.
O.		Onuphrius, Panvinus	ib.
Oates, Titus	276	Oort, Adam Van	326
Obrecht, Ulric	277	Oost, Jacques Van	ib.
Obsequens, Julius	280	Opitius, Henry	ib.
Obsopæus, John	281	—— Martin	327
Occam, or Occham, William	ib.	Opits, Martin	ib.
Occellus	282	Oporinus, John	328
Ochinus, Bernardin	283	Oppian	329
Ockley, Simon	285	Opfopæus, John	330
Octavia	289	Optalus	ib.
Odazzi, John	292	Orellana, Francis	ib.
Odell, Thomas	ib.	Organa, Andrea	331
Odenatus	293	Oribasius	ib.
Odin	ib.	Origen	ib.
Odo, Saint	ib.	Origny, Peter Adam	341
Odoran	294	Orleans, Lewis d'	ib.
Oecolampadius, John	ib.	—— Peter Joseph	342
Oecumenius	297	Orobio, Balthasar	ib.
Offa	ib.	Orofius, Paul	344
Ogden, Samuel	ib.	Orpheus	345
Ogilby, John	298	Orfato, Sertorio	346
Oisfel, James	301	—— John Baptist	347
Okolski, Simon	ib.	Orsi, John Joseph	ib.
Olahus, Nicolas	ib.	—— Francis Joseph Au-	
		gustine	ib.
		Ortelius,	

	Page	P.	Page
Orielius, Abraham	347		
Oryville, James Philip de	348	Pace, Richard	383
Osborne, Francis	ib.	Pachymernus, George	385
Otto, or Otho, Felix	349	Pacificus, Maximus	ib.
Olmond, St.	ib.	Pacuvius, Marcus	ib.
Olorio, Jerome	ib.	Pagan, Blaise François	
——— Jerome	351	Compte de	386
Ollar, Arnaud d'	ib.	——— Peter	388
Ollian,	354	Pagi, Anthony	ib.
Ollade, Andrian Van	355	——— Francis	389
Ollwald, Julius Frederic	356	Pagninus, Sanctes	ib.
Oswald, (king of Northum- berland)	ib.	Pajot, Louis-Leon	391
——— Erasmus	ib.	Palæmon, Q. Rhœnmius	ib.
Olymandyas	ib.	Palæologus, Michael	392
Otho	ib.	Palæphatus	ib.
——— Venius	357	Palaprat, John	ib.
Ott, Henry	358	Palati	ib.
Otter, John	ib.	Palearius, Aonicus	ib.
Otway, Thomas	ib.	Palfin, John	395
Oudin, Casimir	360	Palingenius, Marcellus	ib.
Overall, John	361	Palisly, Bernard de	396
Overbury, Sir Thomas	362	Palladio, Andrew	397
Oudry, John Baptist	365	Palladius	ib.
Oughtred, William	ib.	Pallavicini, Ferrante	398
Ovidius, Publius Naso	368	——— and Forza	402
Owen, Dr. John	372	Pallgrave, John	403
John	376	Pamelius, James	ib.
Dr. Henry	377	Panard, Charles Francis	404
George	378	Panciroilus, Guy	ib.
Charles	379	Pantænus,	406
Owram, William	ib.	Panvinius. See Onuphrius	ib.
Ozanham, James	ib.	Papias	ib.
Ozell, John	381	Papin, Isaac	407
		Papinian	409

END OF VOL. XI.

INDEX TO VOL IX IN VOL XI





BC
N

388712

Phil. Science
A new and general biographical dictionary.
New ed. Vol. 9.

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

